

8082

BY THE TIRUPATI ORIENTAL PRESS, LTD.

EDITOR : Prof. P. V. RAMANUJASWAMI, M.A.

ॐ

कठोपनिषद्भाष्यम्

श्रीरङ्गरामानुजाविनिर्दिष्टम्

SRI RANGARAMANUJA'S

KATHOPANISHAD-BHASHYA

EDITED

WITH INTRODUCTION, TRANSLATION & NOTES

BY

DR. K. C. VARADACHARI, M.A., Ph.D.

Professor and Head of the Department of Philosophy  
St. Xavier's College, Tirupati

AND

D. T. TATACHARYA, B.Sc., M.A.

Teacher in Sanskrit, St. Xavier's College, Tirupati



TIRUPATI

RAMALAI-TIRUPATI DEVASWAMIN PRASA

1940

[Price Rs. 5-12-0]

Sa 2 Vu

Kot/R.V.T.

2024

Y & T.

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

**CENTRAL ARCHAEOLOGICAL  
LIBRARY**

---

8082

CALL No. Sa2Vu / Kat / R.V.T.

D.G.A. 79.

15



EDITOR :—Prof. P. V. RAMANUJASWAMI, M.A.

श्रीः

कठोपनिषद्भाष्यम्

श्रीरङ्गरामानुजमुनिविरचितम्

SRI RANGARAMANUJA'S

# KATHOPANISHAD - BHĀSHYA

EDITED

WITH INTRODUCTION, TRANSLATION & NOTES

BY

DR. K. C. VARADACHARI, M.A., PH.D.

Professor and Head of the Department of Philosophy

Sri Venkateswara College, Tirupati

AND

D. T. TATACHARYA Siromani, M.O.L.

Lecturer in Sanskrit, Sri Venkateswara College, Tirupati



TIRUPATI

PRINTED AT TIRUMALAI-TIRUPATI DEVASTHANAMS PRESS

1948

(Price Rs. 2.)

Sa 2 Vu  
Kat/R.V.T.

**CENTRAL ARCHAEOLOGICAL**  
**LIBRARY, NEW DELHI.**

Acc. No. .... 8082 .....

Date..... 4.1.57 .....

Call No. .... Sa 2 Va .....

Kut/R.V.T

## FOREWORD

The *Kāthopaniṣad* is the third Upaniṣad to be published with English translation of the Viśiṣṭādvaita Bhāṣya in the Sri Venkatesvara Oriental Series, the second to be published with the Bhāṣya of Rāṅgarāmānuja and the first to be published with a few words of introduction from me.

The *Kātha* is perhaps the foremost in point of interest and popularity. It is a perfect specimen of the poetry of the ancient Hindus. The philosophy is not more clearly explained in any other Upaniṣad. To add to these the teaching is set in an attractive story. The story is found elsewhere in the ancient Literature and it is received and used here in more or less the same form to introduce the teaching and to indicate the fitness of a student to be initiated in the mystic philosophy. The story also brings out clearly the contrast between the characters of the practical father and the speculative son.

The Advaita commentaries on the Upaniṣads have been translated into English by several scholars before; but the Viśiṣṭādvaita commentaries have not been translated so far. The Institute has, therefore, undertaken to translate and publish them in its series and thus make the contents available to Indian Philosophers not conversant with Sanskrit. The Viśiṣṭādvaitic interpretation of the Upaniṣads has thus remained a sealed book and the merits of it have not attracted philosophers. It is hoped that the present series of translations published by the Institute will remove the disability.

The translators have been connected with the Institute till recently but now they have gone on to the staff of the sister institution, the Sri Venkateswara Arts College, which has

been recently started. It is hoped the change of location will not affect their work and they will continue the translation of other Bhāṣyas with the same zeal.

Owing to their being engaged in the work of the other institution, the Editors could not carry the Sanskrit text through the press and provide the book with the necessary indexes, readings, etc. This work has devolved upon Sri K. Sathakopachari, Nyaya-Mimamsa Siromani, Library Pandit in Sanskrit in the Institute.

The Institute will consider itself amply repaid if this series can infuse interest in Viśiṣṭādvaita Philosophy in the minds of scholars.

TIRUPATI, }  
4-11-1948 }

P. V. RAMANUJASWAMI

*Director*



CENTRAL ARCHAEOLOGICAL  
LIBRARY NEW DELHI.

Acc. No. 943  
Date 16.4.49  
Call No.

CONTENTS

1. Foreword	...	...	i
2. Introduction	...	...	v
3. Cross references	...	...	xvi
4. Kaṭhopanīṣad-bhāṣya-Text	...	..	1
5. Tippiṇi	...	...	i
6. Various readings	...	...	xi
7. Corrigenda	...	...	xii
8. Index of quotations in the Bhāṣya	...	...	xiii
9. Kaṭhopanīṣad-bhāṣya-Translation	...	...	1

achieve a very real end here and now" and the explanations he has given follow the occult literature all over the world. Thus we have every reason to take this Upaniṣad seriously as a 'Vidyā'. According to earlier seers and teachers a vidyā or a knowledge is a path to be trodden or followed in a particular manner and the fruits of such a path are indeed ultimate beatitude and realisation. Thus each Upaniṣad is a 'Vidyā', a clear and definite instruction of a particular path, integral to the realisation of the Goal, which of course could be reached by other vidyās also. Thus the Upaniṣads in all are said to give thirty-two vidyās, of which the *Kāthopaniṣad* deals with the Nāciketa-vidyā or Tripāciketa or Nāciketa-Agni-vidyā.

The *Kāthopaniṣad* is a very important Upaniṣad in yet another sense. It contains a general survey of the Vedic ritual and philosophy and eschatology. It has had the good fortune of having been much studied and written about by scholars both occidental and oriental, and stands only next to *Īśā* and the *Gīṭā* from the point of view of popularity. Śrī Śaṅkara commented on this work as also Śrī Madhva, and Śrī Rāmānuja has commented in his *Śrī Bhāṣya*, on certain important points raised in this Upaniṣad, which have been taken into consideration by Bhagavān Bādarāyaṇa for purposes of synthesis in his *Vedānta Sūtras*. These points have been reproduced at the end of this work. Śrī Raṅgarāmānuja has commented on this work following closely the steps of Śrī Rāmānuja and his expounders like Śrī Sudarśana Sūri or Śrutaprakāśikā-cārya. Prof. Rawson, who is a careful scholar of this Upaniṣad, has stated in his work that he made no use of the *Bhāṣya* by Raṅgarāmānuja because of its late date and since Śrī Rāmānuja had discussed all that is necessary on intricate or important points. He however considers that Śrī Rāmānuja's explanations are more in accord with the spirit of the Upaniṣad than those of others.

The *Kāthopaniṣad* belongs to the Kāthaka School of the Kṛṣṇa Yajur Veda. We do not possess a Kāthaka-Brahmaṇa,

The Taittiriya Saṁhitā has both a Brāhmaṇa and an Upaniṣad. The Taittiriya Brāhmaṇa (III. 11.8 1-6) contains an outline of the Naciketa story with which the *Kāthopaniṣad* opens and is parallel to the latter which is made more elaborate. Indeed according to Raṅgarāmānuja this *anuvāka* of the Taittiriya Brāhmaṇa is referred to by the *Kāthopaniṣad* in I. 17. Sri Krishna Prem considers that we can see 'the germ of this Upaniṣad' in Ṛg Veda X. 135.

No attempt has here been made to deal with the possible relations of this Upaniṣad to the *Bhagavad Gītā* which contains much that is parallel to, if not precisely identical with the instruction in almost the very language used here. Nor to Buddhism. We have to point out that whatever may be the appropriateness in such parallels we have always to remember that a Vidyā is an integral instruction and it may undergo transformation under new conditions due to subordination to other Vidyās.

But one thing is certain that, even as in the *Bhagavad Gītā*, the *Kāthopaniṣad* insists upon the necessity to perform ordained or enjoined karma (for that is *dharma*) the *sva-dharma* of each individual, and its performance is capable of leading to the highest abode of immortal existence, and not merely to the lower heaven. Such karma is incapable of binding the soul to *samsāra*. The truth is that disinterested action, or action divinised or offered to the Divine, action that reveals the glorious purpose of service to God, is capable of helping achievement of the immortal status for the soul. The question that arises thereafter is as to the nature of that soul after *mukṣi* or *mokṣa*, whether it continues to be separate or lost in the One Divine variously described as the Ocean or the Nirvāṇa state of Brahman? It is held by modern scholars that what Buddha meant by Nirvāṇa was a state of positive nature of the supremely Transcendent and not a negative state. It is clear that it is not annihilation as such or Pure Non-being. Any attainment of the Buddhistic metaphysical state of annihilation or loss of self or non-existence soul of as such has not

formed part of the Upaniṣadic thought. It is particularly a feature of the rational method of Buddha, who in order to define the nature of the soul as held by the several thinkers, had to negate all that it is not. In this sense, Buddha went to the logical extreme of Yājñavalkya and insisted upon the apprehension of the futility of seeking to make permanent the impermanent congeries of affections, feelings, habits, desires and hopes. Truly we need the permanent, but the permanent is not all that it is described to be by materialistic metaphysics. Anyway it is not in line with the purpose of this Upaniṣad to investigate into the nature of the soul or self as such, but only as to what becomes of the soul or self on liberation, for it is clearly held that the soul does persist after death.

This Upaniṣad gives a definite answer to the question asked. It speaks in the first part of the Upaniṣad about the necessity to know the meaning of the Fire-altar as the Brāhmaṇas had taught it, (perhaps in the adhyātmic way too), and already the promise of the highest immortal state is envisaged in that section, though some commentators think otherwise.

But as the Upaniṣads are *Adhyātma-kāstras* or *vidyās* which instruct the occult truth and path towards the positive attainment of gnostic knowledge which could only be attained after a period of practice of self-control and service of the Divine (*yama* and *niyama* of the Yoga), the nature of the Supreme Self and that of the individual soul and its progressive attainment of the former are taught along with the steps of Yoga which lead to the ultimate realization. This Upaniṣad even like the *Īśā* inculcates the conjoint performance of *Avidyā* (construction of the Fire-altar and the rituals prescribed) and the *Vidyā*, which is the knowledge of the *Tattva* or Reality in respect of the three terms, God, soul and Nature. It is held by some thinkers that the final verses of the *Kāthopaniṣad* are not integral to the Upaniṣad as it concludes earlier. It may be that these final verses reveal the culmination of the Yoga of concentration at the time of departure, *antya-kāla-*

*smaraṇa*. The *antyaḥāla-smaraṇa* has been shewn to be very helpful by the *Bhagavad Gītā* in respect of determining the nature of the world that a man would reach. (Or more properly if *smaraṇa* pertains to concentration on any particular deity, it will be an invocation to that deity to lead him on to freedom or Bliss. This will reveal a psychological set-up in the consciousness, a psychological set which will reveal the type of personality that the soul has been building up, whether towards liberation or towards mundane enjoyment, '*preyas*' or '*breyas*' as the *Kāthopaniṣad* beautifully puts it. It is an act of choice made under the great cloud of departure, the threat of death, and therefore revealing the inmost structure of the soul, its primary longing and conversion. That this choice could be made earlier and practised with assiduity is not denied, but the crucial moment is indeed the moment of departure, death, threat of possible physical annihilation. And such moments are spiritual pointers to the status of the soul in its integral being. Man's primary instinct is confronted with other desires and the balance of death decides which side is heavier. Man is then alone weighed and measured.

## STRUCTURE OF THE UPANIṢAD

It consists of two (parts) *adhyāyas*, each of which contains three sections (*vallis*). With the exception of the first two sentences in the first part, the whole Upaniṣad is in metrical form. Since the first *adhyāya* concludes with the following passage "*Nāciketam...*" it is sometimes held that the Upaniṣad ends here and that the second *adhyāya* is a later addition. It is even claimed that the second *adhyāya* merely expands the teaching of the first *adhyāya*. The repetition of the last line (*cd*) in the first *adhyāya* confirms the above view that the natural conclusion should have been this alone. There is some difference between what is stated there and the conclusion in the second *adhyāya*. The real conclusion of the Upaniṣad seems to be the concluding verse of the second *adhyāya* (sixth *valli*): *mṛtyu proktam.....*

## FIRST ADHYĀYA

It appears however that importance is attached to the story of Naciketas in the first adhyāya,<sup>1</sup> whereas importance is attached to instruction regarding Reality (*tattva*), the means *hita* and the result (fruit, *phala*) as a whole in the second adhyāya. From this we find that this Upaniṣad contains, as is usual in all Upaniṣads,<sup>2</sup> the three instructions on *tattva*, *hita* and *puruṣārtha* without which no vidyā can be followed, not to speak of being understood.

1. *Vallī*. The story of Naciketas after his having been offered to Death by his father Vājaśravas is contained in this section. After having gone to the abode of Death he had to wait for three days ere Death returned and in lieu of this waiting and fasting for three days as a guest, he was offered three boons. The story after describing the first two boons which pertain to the earth (*artha*) and heaven (*svarga*) introduces the philosophical third, Mokṣa or liberation from the round of existence in earth and heaven. Naciketas refused to entertain the third *puruṣārtha* namely desire (*kāma*), and withstood the temptations offered to him by Yama in this regard. This rejection of the *kāma-puruṣārtha* is shown to be of the *preyas* or mere pleasant which is other than and inferior to the *śreyas*, the good, which alone is to be sought, and this *śreyas* is liberation-getting. No true philosophical instruction can have effectiveness unless the *kāma-puruṣārtha* is totally rejected, as Yama himself points out in this story in the opening lines of the second *vallī*.

It may however be asked as to what difference there is between the second and the third boons inasmuch as according

1. It may be pointed out here that if in the Kenopaniṣad the story-myth is found in the third section, which illustrates the *tattva*, truth, enunciated in the earlier two sections, here the story-myth comes at the very beginning of the Upaniṣad and its inner meaning elaborated in the second adhyāya. The Kena insists upon knowing that all activity proceeds from and is sustained by the Brahman: here it is shown that all action is to be totally consecrated to the Divine alone who is the inner ruler immortal, capable of being known within the heart along with the soul, that is also immortal, as its adorable Object.

2. cf. Introductions to Īśa and Kena Upaniṣads SVOS. vols. 5 and 7).

to Raṅgarāmānuja *svargya* refers to ■ *svarga* that is identical with "The eternal abode of Viṣṇu" and should be considered to be identical with the *Kenopanishad's* final line *ananta-svarga-loka-jyeye*. In the Tait. Brāhmaṇa-story of Nāciketas, the second boon refers to *dharma* that is the full effectiveness of sacrificial performance, (*tato vai tasyeṣṭāpūrte nahṣiyate*) for the sake of which Yama teaches Naciketas the Naciketa-Fire even as in the Upaniṣad here. The third boon in the Brāhmaṇa however refers to Immortality<sup>1</sup>—freedom from re-death—*punar-mṛtyu*—a point also noticed in the second boon in the Upaniṣad I. 1.18cd. Yama in the Brāhmaṇa teaches that the Nāciketa-fire itself secures that end, thus confirming the view that the Upaniṣad has clubbed together the second and third boons there to form one here. Thus there has arisen a new question as to whether the soul exists at all in or after attaining the state of immortality, and as to how it then exists.

The third boon asked by Naciketas could not be answered without a clear understanding of what the question is about. The question about the existence of the soul after death does not refer to the existence or non-existence of the soul as such,<sup>2</sup> but to the nature of existence of the soul at liberation, that is, the nature of the liberated soul (*mukta*) and the nature of that which it attains, and the means to that final or peak-attainment (*param padam*). Therefore we can see that the Upaniṣad is a logical development of the Brāhmaṇa's third boon. Unless we take this question in this way, Yama's answer contained in the II. 12 cannot be held to be relevant.

**II. Valli.** The first portion of this *Valli* up to Mantra 11 is also an introduction to Yama's answer to the third question.

1. Sri Krishna Prem considers that it refers to the nature of the Freed or 'passed over' self, whether it could be referred to as Is or Is-not; the Upaniṣad definitely answers that such a one IS (*asti*), for it is here that there seems to be doubt.

2. There is no place here for the Buddhist view of general *Sūnyas*, for it is clear that it really refers to the existence of a liberated soul as a separate entity or whether it non-exists having utterly merged in the One Being.

as it describes the qualifications of a seeker after this.<sup>1</sup> It lays emphasis not only (i) on the detachment from *preyas*, worldly advancement and enjoyment, but also (ii) on the necessity of having a proper teacher to teach one that truth about '*śreyas*,' the highest Good.

The tenth mantra of this *Valli* contains the significant statement of Yama "that he performed or constructed the Nāciketa fire-altar and he attained the Eternal by means of transitory things." Sri Śaṅkara interprets the word 'eternal' as "comparatively enduring." The meaning given by Raṅgarāmānuja is in accordance with the Brāhmaṇa statement *tato vai so' pa punar mṛtyum ajayet*.

Yama's answer to Naciketa's question is very brief. It is contained in one single mantra (II. 12). Thereafter Yama tells Naciketas that he had already instructed him fully about that which he prayed for. But Naciketas asks Yama to tell him about the truth known as other than Dharma etc. Yama then begins to explain in detail the answer he gave cryptically in the twelfth mantra. Firstly he speaks about the Pranava, then about the nature of the soul and lastly about the Supreme soul (II. 22). In verse 20 the Grace of the supreme Creator is stated to be necessary in adhyātma Yoga for beholding the hidden Being in the cave, the Supreme Lord who is *ānoraṇiyān mahato mahiyān*. *Dhātuh-prasāda* is to be interpreted as the grace of the Creator (who is also the supporter and protector) and not merely as the mental peace or luminosity which undoubtedly is a necessity in Yoga for any large or real comprehension of the Divine Nature. This idea is not merely implicitly but also explicitly stated in the 23rd verse. The text of Raṅgarāmānuja reads it '*dhātuh-prasādāt*'. The verse 23 is interpreted by Raṅgarāmānuja as referring to the grace of God which is stated to result from loving devotion or one-pointed seeking in love. The concluding verses refer to the attainment of this knowledge and presence of the Divine within.

1. Sri Krishna Prem's references to the Myths of Temptation are interesting and reveal a significant secret of occultism.



It must be remembered that the theory of the Mīmāṃsakas about the existence of strict causality or determinism between ritual and fruits is repudiated or rather by-passed when the individual is asked to surrender himself for service to God through illumined love or one-pointed Yoga without seeking any fruits for his actions or *dhyānas*, since this non-seeking of anything for oneself is that which snaps the causal chain, and is the meaning of true love or devotion or pure wisdom or illumined understanding and service. This *valli* concludes with the intimation of certain rules of conduct and instructs certain virtues that are to be cultivated for enabling one to receive the Supreme Grace.

*III Valli.* The third *valli* deals with the *hita* or the means to the attainment of Supreme Grace, thus expanding the instruction given at the end of the second *valli*. It lays stress on the necessity to control the sense-organs. It mentions further that control is to be exercised gradually in the following order: firstly on the sense-organs, secondly on the objects of enjoyment, thirdly on the mind, fourthly on the intellect, fifthly on the soul, sixthly on the body as a whole (the Unmanifest) and lastly reach through the above stages (of *dhāraṇa* cum-*pratyāhāra*) the Supreme Self, whose grace alone is capable of granting final Liberation. As many scholars hold, Yoga-śāstra might have got its fundamental clues from this section.

## SECOND ADHYAYA

*IV Valli.* After pointing out the distinction between the seeker and the non-seeker or the indifferent seeker, this *valli* describes the nature of the Supreme Self as dwelling in all creatures, thus distinguishing Him from the embodied *jīva* who resides in a body (IV. 5-8). It may be noted that on account of the indwelling of the Infinite Person in the body of the embodied soul, the Infinite Person assumes the size of a thumb (*angūṣṭha-mātra*) in the heart for the sake of meditation or conceivability.

*V Valli.* This *valli* develops the instruction regarding the indwelling-nature of Brahman with special reference to

His being responsible for all the actions of the soul. (cf first *Kena* I.): What may be considered to be a direct answer to the third question of Naciketas in the I *valli* " *Ye yam prete vicikitsā...*" (20) is here given by Yama who says " O Gautama, surely I shall teach you now the secret eternal Brahman and what the soul becomes after departure (release) " (V. 6-7) " Some souls enter wombs for getting bodies ; others take up the form of the Unmoving in accordance with karma and in accordance with Knowledge ", with which we may profitably compare Śrī Kṛṣṇa's reply to Arjuna's answer (*Bh. Gītā* VI, 40-47). The point at issue is, it may be noted, regarding the *seeker* mainly, and should not be held to be a reply regarding the ordinary man who has not entered on the spiritual path or Yogic evolution. .

It may be seen here that Yama promises to teach first this secret eternal Brahman and then as to what becomes of the liberated soul after its departure from its body. Yama however answers the second part first in mantra 7, and the first is answered in the eighth mantra. This again shows that the third question after all refers not only to what becomes of the liberated soul after departure but also to the Nature of the Supreme Self, Brahman (who is held to be the Self of all souls including the departed and liberated ones). The *paramam sukham* in mantra 14 may have a possible reference to the Ānandavallī of the *Taittirīyopaniṣad* wherein this description of Brahman is developed at length. Thus if the Īśā-Rṣi described the realization of God as the indwelling Lord of all beings and things, as leading to non-revulsion, non-grief and non-fear, if the Kena-Rṣi taught the Supreme Cause as the " Desirable " (*Tad Vanam*), knowledge of Whom as such makes the realiser desirable, the Katha Seer, Yama, promises a more integral realization of the " Desirable " as the *śreyas*, as the transcendent Bliss, *paramam sukham*.

**VI Valli.** This *valli* deals with the Yoga of attainment in 9th, 10th and 11th verses. In mantra 4, with regard to the

difficulty in construction of the two lines Raṅgarāmānuja treats *asakad* as an active participle with *nañ* prefixed, which yields the meaning 'unable'. Like the *Kenopaniṣad*, this Upaniṣad in mantra 12 also takes special care to instruct that Brahman can be grasped neither by speech nor by mind fully; except through instruction received through a Guru it can never be grasped.

The Upaniṣad concludes with the additional knowledge that has to be learnt about the hundred psychonic paths (*nāḍīs*) of the heart wherein the thumb-sized Lord dwells, one of which (later on known as *Suṣumnā*) leads upwards to immortality whilst others lead to lesser goals. It is this *Nāḍī* that has to be known as the path of exit at departure. It is considered by some modern writers that this knowledge may be a later addition. This not likely since the *Bṛihadāranyaka* seems to be aware of this fact. Further the path of exit is an integral piece of instruction to be given to a *Yogin*.

---

## CROSS REFERENCES.<sup>1</sup>

- I. Kaṭha** 1. Same story : Tait. Brāh. III. 11.8  
 3a=Brh. 4.4.11a=Var. Īśā. 3a  
 7.: Vaśiṣṭha Dharma Sūtra 11.13  
 8=Brh. 6.4.12  
 12=cf II. 1.1  
 17cd=Var. Śvet. 4.11.cd.  
 21bc=Maitrī. I. 2
- II. Kaṭha** 4=Var. Maitrī. 7.9  
 5=Var. Muṇḍ. I. 2.8 ; Maitrī. 7.9  
 7=Bh. G. II. 29  
 11=K.U. III, 2 & 1.12  
 12b=III. 1b ; 4.6c ; 4.7c  
     Muṇḍ. 2.1.8d ; 3.1.7d  
     Maitrī, 2.6 ; 6.4 ; Bhāṣkalam 18  
 13d : Ch. Up. 8.1.1-5  
 15=Bh. G. VIII. 11  
 16=Var. Maitrī. 6.4  
 18, 19=Bh.G. II. 20, 19=Ch. VIII. 1.5.10.2 & 4  
 20=Śvet. 3, 20  
 22=Kaṭha. IV. 4. cd,  
 23=Muṇḍ. 3, 2.3
- III.<sup>2</sup> Kaṭha** 1,d=Mann III. 18.5  
 3-5=Śvet. 2.9, charioteer is either Agni=(RV:  
     X. 51.6) or Breath (AA. II. 3.8).  
     cf RV. VI. 75.6 ; RV. X. 44.7  
     Maitrī. 2.3-4  
     2-6  
     4.4  
     M. Bh. III. 2.66 (?)  
     III, 211.23

1. From Hume's: *Ten Principal Upanisads*; Rawson: *The Kaṭha Upaniṣad* p. 45. Hill : *Bhagavad Gītā*; Hopkins: *Great Epic of India*; & Critical Ed. M. Bh. BORI.

2. Hopkins writes that the 3rd Vallī of Kaṭha is epitomised in *Sānsi Parva*. Mh. Bh. XII. 247,1ff. (?)

V. 34.59

46.5

XI. 7.13

XII. 240. 11; XIV. 51.3

Manu. II.88

cf. Plato: Phaedrus.

4=Svet. I. 8, 9, 12: Maitri. 6.10

9d=RV. I. 22. 20a=Maitri. 6.26

Rāmāyaṇa=VI. 41.25d (?)

10-12: Var. Mh. B. 12. 248, 3-5

10: Bh. G. III. 42

M. Bh. 12.297. 19. cd.

15=M. Bh. 12.240. 17-18

## IV. Katha 1a=Maitri.

3d=Kath. V. 4d

■ &amp; 5=Bṛh. 5.4-

4. : 2. 22cd

5cd=4, 12cd. Bṛh. 4, IV, 15cd (?)

9ab=AV. X. 18. 16a-b 1 (A.K.C.)<sup>1</sup>

9. a &amp; d=AV. X. 18.16 : Bṛh. I. 5. 23ab

9c=AV. X. 7.88 : Bṛh. II. 5.15

9a : Bṛh. II. 5.15

10cd=Var. Brh. IV, 4. 19cd. : 10.11ab: Bṛh. IV  
4.19ab

12=M. Bh. V. 45.24 (Cr. Ed.): Bṛh. IV. 4.15cd

13b=cf Maitri. VI. 2

13d=Bṛh. I. 5.23d

## V. Katha 1a=cf Svet. 3.18

2=RV. 4.40.15 (RV. 4.40.10)

=Mahānā=10.6=M. Bh. XII. 240.32: Tait S. i.  
8.15

6=Śvet. 3.7

7d=cf. Kauṣ. 1.2

9b=Bṛh. 2.5.19: Rg. V. VI. 41.18

9c=Mund. 2.1.4d

1. A.K.C.: Ananda K. Coomaraswami. *Notes on Kathopanisad*, N.A.I.  
Vol. I.

- 12=Var. Svet. 6.12  
 13=Śvet 6.13  
 15=Mund. 2.2.10; Śvet. 6.14  
 cf Mai: 6.24; Bh. G. XV. 6.12

VI. Kāṭha 1=Bh. G: XV. 1-3=V.

45.8 (Cr. Ed.)

- 3=Tait. II. ■  
 6=Var: Bh. G. XIII. 30=M. Bh. XII. 7.23  
 9=Var Śvet. 4.20, Mahānārāyaṇa, I. 11  
 M. Bh. V. 45.6 (Cr. Ed.)  
 10=Mait. 6.80; pāda d=Bh. G, VIII, 21  
 11=cf Mund. II. 2.3; 3.2.4b  
 =Mānd. 6  
 12=Ken. 3-ab; Mund. III. 1.8ab  
 14=Bṛh. IV. 4.7  
 15=Ch. 7.26.2; Mund. II. 2.8; III. 2.9  
 16=Ch. VIII. 6.6=Pras. 3.6  
 cf Mund. II. 2.6. Mai. VI. 30  
 17=Svet. III. 18ab  
 =Svet. V. 8; Mai. 6.38  
 M. Bh.  
 V. 45.24ab (Cr. Ed.)  
 Anguṣṭa Mātra Puruṣa: M. Bh. 12.284: 175a. (?)  
 Sāṅkhya & Kāṭha: III. 10-13; VI. 7-11; Bṛh. I. 4.6  
 Ch. vi. 3.4  
 Pras. iv.  
 Svet. vi. 13.

श्रीरस्तु

धी श्रीमिवासरमङ्गणे नमः

श्रीरङ्गरामानुजमुनिविरचितभाष्ययुक्ता

# कठोपनिषत्

प्रथमवल्ली

हरिः ओं ॥ उशन् ह वै वाजश्रवसस्सर्ववेदसं ददौ ।

तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

अतसीगुच्छसच्छायमश्वितोरस्सलं धिया ।

अज्जनाचलशृंगारमञ्जलिर्मम गाहताम् ॥

व्यासं लक्ष्मणयोगीन्द्रं प्रणम्यान्यान् गुरुनपि ।

व्याख्यास्ये विदुषां प्रीत्यै कठवल्लीं यथामति ॥

उशन् ह वै वाजश्रवस इति । उशन्—कामयमानः । ‘वश कान्ता’  
वित्यस्माच्छतरि ‘अहिज्ये’त्यादिना संप्रसारणम् । ह वै इति वृत्तार्थसारणार्थौ  
निपातौ । फलमिति शेषः । वाजश्रवसः—वाजेन अन्नेन दानादिकर्मभूतेन  
श्रवः कीर्तिः यस्य स वाजश्रवः । तस्यापत्यं वाजश्रवसः । रूढिर्वा वाजश्रवस  
इति । स किल ऋषिः विश्वजिता सर्वस्वदक्षिणेन यजमानः तस्मिन् कतौ,  
सर्ववेदसं—सर्वस्वं ददौ—दत्तवानित्यर्थः । उशन्नित्यनेन कर्मणः काम्यत्वादक्षिणा-  
साद्गुण्यमावश्यकमिति सूच्यते । आस—बभूव । ‘छन्दस्युभयथे’ति लिटस्सार्व-  
धातुकत्वात् ‘स्वस्तये तांक्षर्ये’मित्यादिवदस्तेर्भूभावाभावः ॥ १ ॥

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविशेष ।

सोऽमन्यत ॥ २ ॥

तं ह कुमारं सन्तमिति । तं—नचिकेतसं कुमारं सन्तं—बालमेव सन्तं,  
ऋत्विभ्यो दक्षिणासु गोषु नीयमानासु सतीषु श्रद्धा—आस्तिक्यश्रद्धाः पितुर्दत्तकम-

प्रयुक्ता आविवेश - आविष्टवती । यद्यपि यदानतिकरं द्रव्यं तद्वक्षिणेत्युच्यते ।  
एका चासौ कृतावानतिरिति तदुपाधिको दक्षिणाशब्दः एकवचनान्ततामेव लभते ।  
अत एव भूनामकैकाहकतौ 'तस्य धनुर्दक्षिणे'त्यत्र कृत्स्नस्य गवाश्वादेः प्राकृतस्य  
दाक्षिण्यस्य निवृत्तिरिति 'तस्य धेनुरिति गवा'मिति दाशमिकाधिकरणे स्थितम् ।  
तथापि दक्षिणाशब्दोऽयं भूतिवचनः । ॥ च कर्मापेक्षयापि प्रवर्तते, अस्मिन्कर्मणीयं  
भूतिरिति । कर्तुरपेक्षयापि प्रवर्तते, अस्मिन्कर्मण्यस्य पुरुषस्येयं भूतिरिति ।  
ततश्च ऋत्विग्बहुत्वापेक्षया दक्षिणाबहुत्वसंभवत् दक्षिणास्त्विति बहुवचनमुपपद्यते ।  
अत एव ऋतपेये 'औदुम्बरस्सोमचमसो दक्षिणा स प्रियाय सगोत्राय ब्रह्मणे देय'  
इत्यत्र एकवाक्यतापक्षे ब्रह्मभागमालेपि दक्षिणाशब्दस्यावयवलक्षणाभन्तरेण मुख्य-  
त्वोपपत्तेस्तन्मात्रबाध इत्युक्तं दशमे 'यदि तु ब्रह्मणस्तदूनं तद्विकारस्या' दित्यधि-  
करणे । ततश्च ऋत्विगपेक्षया दक्षिणैक्येपि ऋत्विगपेक्षया दक्षिणामेदसंभवाद्वक्षिणा-  
स्त्विति बहुवचनस्य नानुपपत्तिरिति द्रष्टव्यम् ॥ २ ॥

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः । अनन्दा

नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

श्रद्धाप्रकारमेव दर्शयति—पीतोदका इति । पीतमुदकं याभिस्ताः पीतोदकाः ।  
जग्धं भक्षितं तृणं याभिस्ताः जग्धतृणाः । दुग्धः दोहः क्षीराण्यो याभिस्ताः  
दुग्धदोहाः । निरिन्द्रियाः—अप्रजेननसमर्थाः । जीर्णा निष्फला इति यावत् ।  
या एवंभूता गावः ताः ऋत्विभ्यो दक्षिणाबुद्ध्या ददत् प्रयच्छन् अनन्दाः—  
असुखाः ते—शास्त्रसिद्धा लोकास्सन्ति नाम—खलु । तान् स यजमानो  
गच्छति । एवमन्यतेत्यर्थः ॥ ३ ॥

स होवाच पितरं तत कस्मै मां दास्यसीति । द्वितीयं

तृतीयं त होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

स होवाच पितरमिति । दीयमानदक्षिणावैशुष्यं मन्यमानः नचिकेताः स्वात्मदा-  
नेनापि पितुः क्रतुसादृशमुष्मिच्छन् आस्तिकाग्रेसरः पितरमुपगम्योवाच । तत—हे तात  
कस्मै ऋत्विजे दक्षिणार्धं मां दास्यसीति । एवमुक्तेनापि पिता उपेक्षमाणोऽपि



द्वितीयं तृतीयमपि पर्यायं कस्मै मां दास्यसीत्युवाच । एवं बहु निर्वध्यमानः पिता  
कुपितः तं पुत्रं मृत्यवे ददामीत्युक्तवान् ॥ ४ ॥

बहूनामेमि प्रथमो बहूनामेमि मध्यमः । किंस्विद्यमस्य  
कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

एवमुक्तोपि पुत्रः विगतसाध्वसशोकः पितरमुवाच—बहूनामेमीति । सर्वेषां  
मृत्युसदनगन्तृणां पुरतः मध्ये वा गच्छामि न तु मन्थरः पश्चात् । मृत्युसदनगमने  
न कोपि मम विचार इति भावः । किन्तर्हीत्यत्राह—किंस्विद्यमस्येति । मृत्युर्यदद्य  
मया करिष्यति तत्तादृशं यमस्य कर्तव्यं किं वा । पूर्णकामस्य मृत्योः मादृशेन  
आलिशेन किं प्रयोजनं स्यात् । येन ऋत्विग्य इव तस्मै मदर्पणं सफलं स्यात् ।  
अत एतदेवानुशोचामीति भावः ॥ ५ ॥

अनुपश्य यथा पूर्वं प्रतिपश्य तथा परे । सस्यमिव मर्त्यः  
पच्यते सस्यमिवाज्जायते पुनः ॥ ६ ॥

साध्वसरोषावेसहीनमीहलपुत्रवाक्यं श्रुत्वा 'क्रोधावेक्षान्मया मृत्यवे त्वां ददामी-  
त्युक्तम् । नेदृशं पुत्रं मृत्यवे दातुमुत्सह' इति पश्चात्तद्वदयं पितरमालोक्योवाच—  
अनुपश्येति । पूर्वं—पितामहादयः यथा मृषावादं विनैव स्थिताः यथा चापरे साध-  
वोऽद्यापि तिष्ठन्ति तानन्वीक्ष्य तथा वर्तितव्यमिति भावः । सस्यमिवेति । मर्त्य-  
सस्यमिवात्येनापि कालेन जीर्येति । जीर्णञ्च मृत्वा सस्यमिव पुनराजायते । एवं-  
मनित्ये जीवलोके किं मृषाकरणेन, पालय सत्यं, प्रेष्य मां-मृत्यवे इति भावः ॥ ६ ॥

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मण्यो गृहान् । तस्मैतद्विषयं  
कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

एवमुक्त्वा प्रेषितः प्रोक्तिस्य मृत्योर्द्वारि तिस्रो रात्रीरनश्नन्नुवास । ततः प्रोष्यागते  
यमं द्वास्तां वृद्धा ऊचुः—वैश्वानरः प्रविशतीति । साक्षाद्विदेवातिथिः ब्राह्मण-  
स्सन् गृहान् प्रविशति । तस्याभ्येतां पाषासनदानादित्यस्य सन्ति कुर्वन्ति  
सन्तः, तदपचारेण दग्धा मां भूमेति । अतः हे वैवस्वत नभिकेससे पाषाण-  
द्वारादहरोत्सर्गः ॥ ७ ॥

आशाप्रतीक्षे सङ्गतं सन्नुताञ्चेष्टापूर्ते पुत्रपशूश्च सर्वान् ।  
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानभन् वसति ब्राह्मणो  
गृहे ॥ ८ ॥

अकरणे प्रत्यवायं च दर्शयन्ति स्म — आशाप्रतीक्षे इति । यस्य अल्पमेधसः—  
अल्पप्रज्ञस्य पुरुषस्य गृहे अनभन् अभुञ्जानः अतिथिर्वसति । तस्य  
अशाप्रतीक्षे — कामसङ्कल्पौ । यद्वा अनुत्पन्नवस्तुविषयेच्छा आशा । उत्पन्नवस्तु-  
प्राप्तीच्छा प्रतीक्षा । सङ्गतं सत्सङ्गमम् । सन्नुतां सत्यप्रियवाचम् । इष्टापूर्ते — इष्ट  
यगादि पूर्ते खातादि । पुत्रान् पशूश्च एतत् अनशनरूपं पापं वृङ्क्ते—वर्जयति ।  
नश्यतीत्यर्थः । वृजीवर्जने । रुधादित्वात् भम् । वृजिवर्जने इत्यस्माद्धातोर्वा  
इदित्वान्नुम् । अदादित्वाच्छपो लुक् ॥ ८ ॥

तिस्रो रात्रीर्यदवात्सीरिगृहे मेऽनभन् ब्रह्मन् अतिथिर्न-  
मस्यः । नमस्तेस्तु ब्रह्मन् स्वस्ति मेस्तु तस्मात्प्रति त्रीन्  
वरान् वृणीष्व ॥ ९ ॥

एवं वृद्धैरुक्तो मृत्युः नचिकेतसमुवाच — तिस्रो रात्रीर्यदवात्सीरिति ।  
मे गृहे यस्माद्धेतोः हे ब्रह्मन् नमस्कारार्होऽतिथित्वं तिस्रो रात्रीरभुञ्जान एव अवा-  
त्सीरित्यर्थः । नमस्त इति । स्पष्टोर्थः । तस्मादिति । तस्माद्धेतोः महां स्वस्ति यथा  
स्यादित्येवमर्थं त्रीन्वरान् प्रति—(तान्) उद्दिश्य वृणीष्व प्रार्थय । तव लिप्तासा-  
वेऽपि मदनुग्रहार्थमनशनरात्रिसमसंख्यात्कान् त्रीन्वरान् वृणीष्वेत्यर्थः ॥ ९ ॥

शान्तसङ्कल्पस्सुमना यथा स्वाधीतमनुगृहीतमो मामिष्टृत्यो ।

स्वत्प्रसृष्टमभिवदेत् प्रतीत एतत् त्रयाणां प्रथमं वरं वृष्ये ॥ १० ॥

एवं प्रार्थितो नचिकेतास्त्वाह—शान्तसङ्कल्प इति । हे मृत्यो मत्पुत्रो यमं  
प्राप्य किं करिष्यतीति मद्विषयचिन्तारहितः प्रसन्नमनाः माऽभि—मां प्रति मम पिता  
गौतमः वीतरोषश्च यथा स्वादित्यर्थः । किञ्च स्वत्प्रसृष्टमिति । त्वया गृह्याथ प्रेषितं  
मभि—मां प्रति प्रतीतः — यथापूर्वं प्रीतस्सन्वदेत् । यद्वा अभिवदेत् आशिषं  
प्रयुज्यात् (?) । 'अभिवदति नामिवाद्यत' इति स्मृतिषु अभिवदनस्य आशीर्वादे  
प्रयोगात् । एतदिति । स्पष्टोर्थः ॥ १० ॥

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।  
सुखरातीशयिता वीतमन्युस्त्वां दृशिवान्मृत्युमुखात्म-  
मुक्तम् ॥ ११ ॥

एवमुक्तो मृत्युः प्रत्युवाच—यथा पुरस्तादिति । यथापूर्वं त्वयि दृष्टो भविता ।  
उद्दालक एव औद्दालकिः । अरुणस्य अपत्यं आरुणिः । दृष्टामुष्यत्यणो वा ।  
उद्दालकस्यापत्यं अरुणस्य गोत्रापत्यमिति वाऽर्थः । मत्प्रसृष्टः—मदनुज्ञातः ।  
मदनुगृहीतस्सन् । मदनुग्रहादित्यर्थः । सुखमिति । त्वयि गतमन्युस्सन् उत्तरा  
अपि रातीसुखं शयिता । लुट् । सुखनिद्रां प्राप्स्यतीति याक्त् । दृशिवान्  
दृष्टवान् सन्नित्यर्थः । वसन्तोऽयं शब्दः । दृशेथेति वक्तव्यमिति कसोरिद् ।  
छान्दसो द्विवचनाभावः । मत्प्रसृष्टमिति द्वितीयान्तपाठे प्रेषितं त्वमिति योजना ॥

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया  
बिभेति । उमे तीर्त्वा अशनायापिपासे शोकातिगो मोदते  
स्वर्गलोके ॥ १२ ॥

नचिकेता वरं द्वितीयं प्रार्थयते—स्वर्गे लोक इत्यादिना मन्त्रद्वयेन । अत्र  
स्वर्गशब्दो मोक्षस्थानपरः । यथा चैतत्तथोत्तरल वक्ष्यते । हे मृत्यो त्वं तत् न प्रभवसि ।  
जरायुक्तस्सन्न बिभेति जरातो न बिभेति । तत् वर्तमानः पुरुष इति शेषः । उमे  
इति । अशनाया बुभुक्षा । अलापि स्वर्गशब्दो मोक्षस्थानपरः ॥ १२ ॥

स त्वमग्निस्स्वर्गमध्येषि मृत्यो प्रब्रूहि तश्चद्धानाय  
ममम् । स्वर्गलोका अमृतत्वं भजन्ते एतद्द्वितीयेन वृणे  
वरेण ॥ १३ ॥

स त्वमिति । पुराणादिप्रसिद्धसर्वज्ञस्त्वं स्वर्गप्रयोजनमग्निं जानासि । 'स्वर्गा-  
दिभ्यो यद्वक्तव्यं' इति प्रयोजनमित्यर्थे यत् । स्याण्डलरूपाग्नेः स्वर्गप्रयोजनकत्वं च  
उपासनाद्वारेति उत्तरल स्फुटम् । अद्धानाय—मोक्षश्चावाप्ते । स्वर्गलोकेन तत्र किं  
सिद्धयतीत्यत्राह—स्वर्गलोका इति । स्वर्गो लोको येषां ते । परमपदं प्राप्ता इत्यर्थः ।  
'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते' इति देशविशेषविशिष्टमक्षमसिपूर्व-  
कत्वात् स्वरूपाभिर्भावितक्षममोक्षशब्दितामृतत्वस्येति भावः । एतदिति स्पष्टम् ॥ १३ ॥

प्रते ब्रवीमि तद् मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजा-  
नन् । अनन्तलोकासिमथो प्रतिष्ठां विद्धि त्वमेनं निहितं  
गुहायाम् ॥ १४ ॥

एवमुक्तो मृत्युराह—प्र ते ब्रवीमीति । प्रार्थितवते तुभ्यं प्रब्रवीमि । ‘व्यवहिता-  
श्चे’ति व्यवहितप्रयोगः । मम उपदेशाज्जानीहीत्यर्थः । ज्ञानस्य फलं  
दर्शयति—स्वर्ग्यमग्निं मिति । अनन्तस्य विष्णोः लोकः तत्प्राप्तिम् । ‘तद्विष्णोः  
परमं पदं’ मित्युत्तरद्वयव्ययमाणात्वात् । अथो तत्प्राप्त्यनन्तरं प्रतिष्ठां अपुनरावृष्टिं  
च । लभत इति शेषः । तद्ज्ञानस्येदृशसामर्थ्यं कथं संभवतीति मन्यमानं प्रत्याह—  
‘विद्धीति । ब्रह्मोपासनाद्वतया एतद्ज्ञानस्य मोक्षहेतुत्वलक्षणमेतत्स्वरूपं गुहायां  
निहितं अन्ये न जानन्ति । त्वं जानीहोति भावः । यद्वा ज्ञानार्थकस्य विदेर्लभार्थ-  
कत्वसंभवात् अग्निं प्रजानंस्त्वं अनन्तलोकासिं प्रतिष्ठां लभस्वेत्युक्ते हेतुहेतुमद्भावः  
सिद्धो भवति । ‘प्रजानन्’ लक्षणहेत्वोरिति शत्रुप्रत्ययः ॥ १४ ॥

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा  
वा । ■ चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरे-  
वाह तुष्टः ॥ १५ ॥

अनन्तरं श्रुतिवाक्यं लोकादिमग्निमिति । लोकस्य आदिं हेतुं । स्वर्ग्यमिति  
यावत् । तमामेमुवाच । यल्लक्षणा इष्टकाश्चेतन्याः यत्संख्याकाः येन प्रकारेण  
चेतन्याः तत्सर्वमुक्तवानित्यर्थः । यावतीरिति पूर्वस्वर्णशब्दान्दसः । स चापीति ।  
स च नचिकेताः तद् श्रुतं सर्वं तथैवानुदितवानित्यर्थः । अथास्येति । शिष्यस्य  
ब्रह्मणसामर्थ्यदर्शनेन सन्तुष्टस्सन् मृत्युः पुनस्पृक्तवान् ॥ १५ ॥

तमब्रवीत् प्रियमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।

तवैव नाम्ना भवितायमग्निः सृष्ट्वां वेमामनेकरूपां गृहाण ॥ १६ ॥

तमब्रवीदिति । सन्तुष्ट्य महात्मना मृत्युः नचिकेतसमब्रवीत् । पुनश्चतुर्थं  
‘वरं’ ददानि प्रवच्छातीति । किन्तु तस्माह—तवैवेति । ययोप्यमाणोऽग्निस्तवैव

नाम्ना नाचिकेत इति प्रसिद्धो भविता । विचितां सुखां शब्दवतीं रत्नमालां  
स्वीकुर्वित्यर्थः ॥ १६ ॥

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यु ।  
ब्रह्मजज्ञं देवमीडयं विदित्वा निचाय्येमांशान्तिमत्यन्त-  
मेति ॥ १७ ॥

पुनरपि कर्म प्रस्तौति — त्रिणाचिकेत इति । त्रिणाचिकेतः — ‘अयं वाच यः  
पचते’ इत्याद्यनुवाकत्रयाध्यायी । त्रिकर्मकृत् — यजनाध्ययनदानकृत् — पाकयज्ञहविर्यज्ञ-  
सोमयज्ञकृद्वा । त्रिभिः त्रिरनुष्ठितैरभिभिः । सन्धिः — परमात्मोपासनेन संबन्धम् ।  
एत्य — प्राप्य जन्ममृत्यु तरतीत्यर्थः । ‘करोति तद्येन पुनर्न जायते’ इत्यनेनैकाध्याय्यं ।  
एवमेव अयं मन्तः ‘त्रयाणामेव चैव’ मिति सूत्रे व्यासार्थैर्विवृतः । त्रिभिरेत्य संधिमिति  
निर्दिष्टमस्मिन्तं परमात्मोपासनमाह — ब्रह्मजज्ञमिति । अयं मन्तः ‘विशेषणाच्चै’ति  
सूत्रभाष्ये ‘ब्रह्मजज्ञः — जीवः । ब्रह्मणो जातत्वात् ज्ञत्वाच्च । तं देवमीडयं  
विदित्वा । जीवात्मानमुपासकं ब्रह्मात्मकत्वेनावगम्येत्यर्थः’ इति विवृतः । देवशब्दस्य  
परमात्मवाचितया जीवपरयोश्चैक्यासंभवादत्रत्यदेवशब्दस्य परमात्मात्मकत्वमर्थ इति  
भाष्याभिप्रायः । निचाय्य — ब्रह्मात्मकं स्वात्मानं साक्षात्कृत्य । इमां — ‘त्रिकर्म-  
कृत्तरती’ति पूर्वमन्तनिर्दिष्टां संसाररूपानर्थशान्तिमेतीत्यर्थः ॥ १७ ॥

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचि-  
केतम् । स मृत्युपाशान्पुरतः प्रणोद्य श्लोकातिगो मोदते  
स्वर्गलोके ॥ १८ ॥

त्रिणाचिकेत इति । त्रिणाचिकेतः, उक्तोर्थः । त्रयमेतद्विदित्वा ‘ब्रह्मजज्ञं  
देवमीडयं’मिति मन्तनिर्दिष्टं ब्रह्मस्वरूपं, तदात्मकस्वात्मस्वरूपं, ‘त्रिभिरेत्य सन्धि-  
मिति निर्दिष्टमिस्वरूपं च । विदित्वा — गुरुपदेशेन शास्त्रतो वा ज्ञात्वा । य एवं  
विद्वांश्चिनुते एतादृशार्थत्रयानुसंधानपूर्वकं नाचिकेतमभि यश्चिनुते सः मृत्युपाशाच्च  
रागाद्वेषादित्युक्तान् । पुरतः — शरीरपातात्पूर्वमेव । प्रणोद्य — तिरस्कृत्य । जीव-  
दृशायामेव रागादिरहितस्सन्नित्यर्थः । श्लोकातिगो मोदते स्वर्गलोके इति  
पूर्वमेव व्याख्यातम् ॥ १८ ॥

यो वाप्येतां ब्रह्मजज्ञात्मभूतां चित्तिं विदित्वा चिनुते  
नाचिकेतम् । स एव भूत्वा ब्रह्मजज्ञात्मभूतः करोति तथेन  
पुनर्न जायते ॥ १९ ॥

यो वाप्येतामिति । यः एतां चित्तिं ब्रह्मजज्ञात्मभूतां विदित्वा ब्रह्मात्मकस्वरूप-  
यानुसंधाय नाचिकेतमग्निं चिनुते स एव ब्रह्मात्मकस्वात्मानुसन्धानशाली सन् अपुन-  
र्भवहेतुभूतं यद्भगवदुपासनं तदनुतिष्ठति । ततश्चान्नौ भगवाद्भक्तस्वात्मानुसन्धान-  
पूर्वकमेव ध्यानं ' त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ' इति पूर्वमन्त्रे भगव-  
दुपासनद्वारा मोक्षसाधनतया निर्दिष्टत्वात् ( छम् ) । नान्यदिति भावः । अयं च मन्त्रः  
केषुचित्कोशेषु न दृष्टः । कैश्चिदव्याकृतश्च । अद्यापि प्रत्ययितव्यतमैर्न्यासार्यादि-  
भिरेव व्याख्यातत्वाच्च प्रक्षेपशङ्का कार्या ॥ १९ ॥

एष तेभिर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण । एत

मग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥ २० ॥

एष तेभिर्नचिकेतः स्वर्ग्यः । उपदिष्ट इति शेषः । यमवृणीथा द्वितीयेन  
वरेण । स्पष्टोर्थः । किञ्च एतमग्निमिति । जनास्तवैव नाम्ना एतमग्निं प्रवक्ष्यन्ती-  
त्यर्थः । तृतीयमित्यादि । स्पष्टोर्थः । नन्वेतत्प्रकरणगतानां स्वर्गशब्दानां मोक्ष-  
परत्वे किं प्रमाणमिति चेत् । उच्यते । भगवतैव भाष्यकृता ' स्वर्ग्यमग्नि ' मिति  
मन्त्रं प्रस्तुत्य स्वर्गशब्देनात् परमपुरुषार्थलक्षणमोक्षोऽभिधीयते । स्वर्गलोका अमृ-  
तत्वं भजन्त इति तत्त्वस्थस्य जेननमरणाभावश्रवणात्, ' त्रिणाचिकेतस्त्रिभिरेत्य  
सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ' इति प्रतिवचनात्, तृतीयवरप्रभे नचिकेतसा  
क्षयिफलानां निन्दिष्यमाणतया क्षयिफलविमुखेन नचिकेतसा क्षयिष्णुस्वर्गफलसा-  
धनस्य प्रार्थ्यमानत्वानुपपत्तेश्च, स्वर्गशब्दस्य प्रकृष्टसुखवचनतया निरवधिकानन्दरूप-  
मोक्षस्य स्वर्गशब्दवाच्यत्वसंभवादिति कण्ठतस्तत्पर्यतश्च प्रतिपादितत्वाच्च शङ्काव-  
काशः । ननु ' स्वर्गे लोके न अयं किञ्चनास्ति न तत् त्वं न जरथा विभेति ।  
उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ स त्वमग्निं स्वर्गमध्येषि  
मृत्यो प्रब्रूहि तं श्रद्धधानाय ममम् । स्वर्गलोका अमृतत्वं भजन्त एतद्वितीयेन  
वृणे वरेण ' ॥ इति द्वितीयवरप्रभमन्त्रद्वये चतुरभ्यस्तस्य स्वर्गशब्दस्य मोक्षपरत्वं

किं मुख्यया वृत्त्या ? उत अमुख्यया ? नाथः । 'स्वर्गपर्वगमार्गभ्यां, स्वर्गपर्वगमोरेकं न स्वर्गं नापुनर्भवं, स स्वर्गस्यासर्वान्मयविशिष्टत्वात्' इत्यादिप्रयोगेष्वपवर्गप्रतिद्व-  
द्विवाचितया लोकवेदप्रसिद्धस्य स्वर्गशब्दस्य मोक्षवाचित्वाभावात् । 'भुक्त्वसूर्यान्तरे  
यत्तु नियुतानि चतुर्दश । स्वर्गलोकस्य कथितो लोकसंस्थानचिन्तकै' इति पुराण-  
वचनानुसारेण सूर्यध्रुवान्तर्वर्तिलोकविशेषस्यैव स्वर्गशब्दवाच्यतया तत्रैव लौकिक-  
वैदिकव्यवहारदर्शनेन मोक्षस्थानस्यातथात्वात् । नाप्यमुख्ययेति द्वितीयः पक्षः ।  
मुख्यार्थे बाधकाभावात् । किमल पक्षनवाक्यगतं जरामरणराहित्यामृतत्वभाक्त्वा-  
दिकं बाधकम् ? उत प्रतिवचनगतजरामृत्युतरणादि ? उत क्षयिष्णुस्वर्गस्य सर्व-  
कामविमुखनचिकेतःप्रार्थ्यमानत्वानुपपत्तिर्वा ? नाथः । स्वर्गलोकवासिनां जरा-  
मरणश्रुतिपासाशोकादिराहित्यस्य अमृतपानादमृतत्वप्राप्तिश्च पुराणेषु स्वर्गस्वरूपकथन-  
प्रकरणेषु दर्शनात्, 'आभूतसंप्लवं स्थानममृतत्वं हि भाष्यते' इति स्मरणात्,  
अत्रैव 'अजीर्यताममृतानामुपेत्ये' ति मृत्यावप्यमृतशब्दप्रयोगदर्शनाच्च स्वर्गलो-  
कवासिनेमेव ब्रह्मोपासनद्वारा 'ते ब्रह्मलोके तु परान्तकाल' इति श्रुत्युत्तरीत्या  
अमृतवप्राप्तेस्संभवेन 'स्वर्गलोका अमृतत्वं भवन्त' इत्यस्योपपत्तेश्च आपेक्षिका-  
मृतत्वपरतया लोकवेदनिरुद्धौपसंहारिकामृतशब्दानुसारेण पक्षमस्थानन्यथासिद्ध-  
विशेष्यवाचिस्वर्गशब्दस्यान्यथानयनासंभवात् । न हि देवदत्तोऽभिरूप इत्युक्ते  
अभिरूपपदस्वारस्यानुसारेण देवदत्तपदस्यात्यन्ताभिरूपयज्ञदत्तपरत्वमधीयते । न  
द्वितीयः । 'लिणाचिकेतस्त्रिभि'रिति मन्त्रस्य स्वर्गसाधनस्यैवान्नेस्त्रिरभ्यासे जन्म-  
मृत्युतरणहेतुभूतब्रह्मविद्याहेतुत्वमस्तीत्येतदर्थक्यतया स्वर्गशब्दस्य मुख्यार्थपरत्वावाध-  
कत्वात् । अत एव तत्तुल्यस्य 'करोति तद्येन पुनर्न जायते' इत्यस्यापि न स्वर्ग-  
शब्दमुख्यार्थबाधकत्वम् । नापि क्षयिष्णोः स्वर्गस्य फलान्तरविमुखनचिकेतः-  
प्रार्थ्यमानत्वानुपपत्तिरिति तृतीयः पक्षः । स्वर्गसाधनाभिप्रदानं प्रतिब्रुक्ता हितैषिणा  
मृत्युना अपृष्टेऽपि मोक्षस्वरूपे 'अनन्तलोकासिन्धो प्रतिष्ठां, लिणाचिकेतस्त्रिभिरेत्य  
संधिं तिकर्मकृत्तरति जन्ममृत्यू' इत्यादिनोपक्षिप्ते उत्सृष्टा मुमुक्षा 'अन्यं वरं नचिकेतो  
वृणीष्वेति प्रतिषेधेन दृढीकृता । तस्यां च दशायां क्रियमाणा क्षयिष्णुफलमिन्द्रा  
प्रचीनस्वर्गप्रार्थनायाः कथं बाधिका स्यात् । 'श्वो भावा मर्त्यस्ये' त्यादौ मर्त्यमोग-  
मिन्द्राया एव दर्शनेन स्वर्गमिन्द्राया अवर्शनात् । स्वर्गशब्दस्य मोक्षपरत्वे तस्य

ज्ञानैकसाध्यतया तत्प्रयोजनकत्वस्याभावभावात् उपक्रमोपसंहारमध्याम्यस्तस्वर्गशब्द-  
पीडाप्रसङ्गात् । सन्तु वा प्रतिवचने बाधकानि, अथाप्युपक्रमाधिकरणन्यायेन प्रथ-  
मस्यप्रदानवाक्यस्यस्वर्गशब्दस्यैव प्रबलत्वात् । न च 'भूयसां स्वात्सधर्मत्वं' मिति  
न्यायात् भूयोनुग्रहार्थं अरूपस्योपक्रमस्य बाध्यत्वमस्त्विति वाच्यम् । 'मुख्यं चे' ति  
सूत्रे औपसंहारिक्यद्वयपेक्षयापि मुख्यस्यैव प्राबल्योक्तेः । तस्मात्स्वर्गशब्दस्य मुख्यार्थ-  
परित्यागे न किञ्चित्कारणमिति ॥

अत्रोच्यते—स्वर्गशब्दस्य मुख्य्यैव वृत्त्या मोक्षवाचित्वम् । स्वर्गकामाधि-  
करणे नागृहीतविशेषणन्यायेन स्वर्गशब्दस्य प्रीतिवचनत्वमेव, न प्रीति-  
विशिष्टद्रेव्यवाचिता इत्युक्त्वा, ननु स्वर्गशब्दस्य नागृहीतविशेषणन्यायेन  
प्रीतिवचनत्वे सिद्धेपि देहान्तरदेशान्तरभोग्यप्रीतिवाचिता न सिद्धयेत् । न च  
'यस्मिन्लोषेण' मिति वाक्यशेषाद्विध्युद्देशस्यस्वर्गशब्दस्य प्रीतिविशेषवाचितानिश्चय  
इति वाच्यम् । प्रीतिमालवाचित्वेन निर्णीतशुक्तिक्तया सन्देहाभावेन 'सन्दिग्धे  
तु वाक्यशेषा'दिति न्यायस्यानवतारादिति परिचोद्य यद्यपि लोक एव स्वर्गशब्दस्य  
निर्णीतार्थता, तथापि लोकावगतसातिशयसुखवाचित्वे तत्साधनत्वं ज्योतिष्टोमादीनां  
स्यात् । तथा चान्नधननरायाससाध्ये लौकिके तदुपायान्तरे संभवति न बहुधन-  
नरायाससाध्ये बहन्तराये ज्योतिष्टोमादौ प्रेक्षावान् प्रवर्तत इति प्रवर्तकत्वं  
ज्योतिष्टोमादिविधेन स्यात् । अतः वाक्यशेषावगते निरतिशयप्रीतिविशेषे स्वर्ग-  
शब्दस्य शक्तौ निश्चितायां वाक्यशेषाभावस्थलेपि यववराहादिष्विव स एवार्थः ।  
लौकिके सातिशयप्रीतिभरिते गुणयोगादेव वृत्तेरुपपत्तेर्न शक्त्यन्तरकल्पना । न च  
प्रीतिमालवचनस्यैव स्वर्गशब्दस्य वेदे निरतिशयप्रीतिवाचित्वमस्त्विति वाच्यम् ।  
निरतिशयत्वांशस्यान्वतोऽनवगतत्वेन तत्रापि शक्त्यवश्यंभावेन स्वर्गशब्दस्य लोकवेद-  
योर्नेकार्थता स्यात् । यदा तु वैदिकप्रयोगावगतनिरतिशयप्रीतिवाचिता, तदा साति-  
शये लौकिके प्रीतित्वसामान्ययोग्यद्वौणी वृत्तिरिति मीमांसकैर्निरतिशयसुखवाचित्वस्यैव  
समर्थिततया मोक्षस्य स्वर्गशब्दवाच्यत्वे विवादायोगात्, पार्थशब्दस्यार्जुन इव तदितर-  
पृथापुत्रेषु प्रचुरप्रयोगाभावेऽपि पार्थशब्दमुख्यार्थत्वानपावत् स्वर्गशब्दस्य सूर्य-  
ध्रुवान्तर्वर्तिलोकगतसुखविशेष इव अन्यत्र प्रचुरप्रयोगाभावेपि वाच्यत्वानपायात् ।



बर्हिंराज्यादिशब्दनामसंस्कृततृणघृतादिष्वार्यैरप्रयुज्यमानानामपि अस्त्येव तद्वाचिञ्चम् ।  
 केषां चिदप्रयोगमात्रस्य शक्त्यभावासाधकत्वात् । अतस्तृणत्वादिजातिवचना एव  
 बर्हिंराज्यादिशब्दा इति बर्हिंराज्याधिकरणे स्थितत्वात् । तदुक्तं बार्तिके- 'एकदेशेपि  
 यो दृष्टः शब्दो जातिनिबन्धनः । तदत्यागात् तस्यास्ति निमित्तान्तरगमिता ॥'  
 इति । ततश्च स्वर्गशब्दो मोक्षसाधारण एव ॥

ननु बर्हिंराज्यादिशब्देषु असंस्कृततृणघृतादौ आर्यप्रयोगाभावेपि अनार्य-  
 प्रयोगसत्त्वात् असंस्कृतवाचिताऽस्तु नाम । स्वर्गशब्दस्य सूर्यभ्रवान्तर्गतिलोकसुख-  
 विशेषातिरिक्तस्थले नियमेनाप्रयोगात्तद्वाच्यत्वेन शक्तिरभ्युपगन्तव्या । अत एव  
 प्रोद्गात्राधिकरणे उद्गात्रशब्दस्य ऋत्विग्विशेषे इतरन्यावृत्तप्रयोगविशेषेण रुद्धरात्रस्य  
 चोद्गात्रुरेकत्वेन 'प्रेतु होतृश्चमसः प्रोद्गातृणां' मिति बहुवचनार्थबहुत्वासंभवात् तदन्व-  
 यार्थं रुद्धिपूर्वकलक्षणया अपत्युन्नयनानामेकस्मिन्लोकसंबन्धिनां त्रयाणां वा सप्तत्रयानां  
 चतुर्णां वा उद्गात्रादीनां छन्दोगानां ग्रहणमित्येतद्विरुद्धेति । तत्राहि -- अहीनाधि-  
 करणे 'सिस एव साहस्योपसदः द्वादशाहीनस्ये' त्यत्र अहीनशब्दस्य 'अहः-  
 स्वःक्राता' विति व्याकरणस्मृत्या स्वप्रत्ययान्ततया अहर्गणसामान्यवाचितया  
 व्युत्पादितस्याप्यहीनशब्दस्य नियमेन सत्वे अप्रयोगादहर्गणविशेषरुद्धिमङ्गीकृत्य  
 ज्योतिष्टोमस्याहर्गणविशेषत्वाभावादहीन इति योगस्य रुद्धिपराहतत्वेन योगेन  
 ज्योतिष्टोमे वृत्त्यसंभवात् ज्योतिष्टोमप्रकरणाधीताया अपि द्वादशाहीनस्येति  
 द्वादशोपसदाया अहर्गणविशेषोक्तत्वं ह्युक्तम् । तथा 'पाथ्यसान्नाथ्यनिकाथ्यधाथ्या-  
 मानहविर्निवाससामिधेनीधि' ति व्याकरणस्मृत्या सामिधेनीमात्रवाचितया व्युत्पादि-  
 तस्यापि धाथ्याशब्दस्य न सामिधेनीमात्रवचनत्वम् । नापि धीयमानत्वरूपयोगार्थ-  
 क्त्वेन धीयमानमात्रवचनत्वम्, स्तुतिशस्त्रार्थतयाधोयमानासु ऋषु सामिधेनीमात्रे  
 च धाथ्याशब्दाप्रयोगात् । अपितु 'पृथुपाजवत्यौ धाथ्ये भवतः' इत्यादिवैदिक-  
 प्रयोगविषयेषु पृथुपाजकत्याद्विष्वेव धाथ्याशब्दस्य शक्तिरिति 'समिधमानवती  
 समिध्यवती चान्तरा तद्वाध्यास्सु' रिति पाञ्चमिकाधिकरणे स्थितम् । एतनादिकं  
 सर्वं विरुद्धयेत् । स्वर्गशब्दे तदुक्तरीत्या प्रयोगाभावेऽपि शक्तिसंभवे उद्गात्रादि-  
 शब्दानां ऋत्विग्विशेषाद्विष्वेव स्वर्गशब्दस्यैव अस्ति निमित्तान्तरगमिता -- सत्यम् । यदि सर्वसमना सर्व-

तिरिक्तेः स्वर्गशब्दप्रयोगो न स्यात्, तदा तद्व्यावृत्ता रूढिरभ्युपगन्तव्या स्यात्, अस्ति हि तत्रापि प्रयोगः—‘तस्यां हिरण्मयःकोशः स्वर्गो लोको ज्योतिषा वृत्तः । यो वैशां ब्रह्मणो वेद, तेन धीरा अपि यन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वा विमुक्ताः, अप-  
 हृत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठती’ति तैत्तिरीयक—बृहदारण्यक—तलव-  
 कारादिषु अध्यात्मशास्त्रेषु प्रयोगदर्शनात् । पौराणिकपरिकल्पितस्वर्गशब्दरूढेः  
 सांख्यपरिकल्पितान्यतशब्दरूढिबदनादरणीयत्वात् । अस्मिन्नेव प्रकरणे ‘शिषाचिके-  
 तस्यमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् । स मृत्युपाशमुत्तः प्रणोद्य शो-  
 कातिगो मोदते स्वर्गलोके’ इति मन्त्रे कर्मज्ञानसमुच्चयसाध्यवाचकतया श्रूयमाणस्य  
 स्वर्गलोकशब्दस्य सूर्यध्रुवान्तर्वर्तिलोकव्यतिरिक्तवैराजपदवाचकतया परैरपि व्याख्या-  
 तत्वाच्च । ननु सूर्यलोकोर्ध्ववर्तिलोकत्वस्यैव प्रवृत्तिनिमित्ततया तस्यच वैराजपदेपि  
 सत्त्वात् नामुक्त्यर्थत्वमिति चेत् । तर्हि भगवलोकेपि ऊर्ध्ववर्तित्वाविशेषेण मुख्यार्थ-  
 त्वानपायात् । ‘स्वर्गापर्वगामार्गाभ्या’ मित्यादिव्यवहारस्य ब्राह्मणपरिव्राजकन्याये-  
 नोपपत्तेश्च । अस्तु वा अमुक्त्यर्थत्वम् । मुख्यार्थे बाधकसत्त्वात् । किमत्र बाधक-  
 मिति चेत्—श्रूयतामवधानेन । ‘स्वर्गे लोके न भयं किञ्च नास्ती’ति प्रथमे प्रश्नमन्त्रे  
 ‘न भयं किञ्चनास्ती’ति अपहृतपाप्मत्वं प्रतिपाद्यते । ‘स्वर्गेपि पतन्भीतस्ये’त्युक्त-  
 रीत्या केन पापेन कदा पतिष्यामीति भीत्यभावः प्रतिपाद्यते । सङ्गपहृतपाप्मन एव  
 संभवति । ‘न तत् त्वं न जरया बिभेती’त्यनेन विजरत्वविमृत्युत्वे प्रतिपाद्यते ।  
 ‘उमे तीर्त्वा अघनायापिपासे’ इत्यनेन विजिघत्सत्त्वाऽपिपासत्वे प्रतिपाद्यते ।  
 ‘शोकातिगः’ इत्यनेन विशोकत्वम् । ‘मोदते स्वर्गलोके’ इत्यनेन ‘स यद्वि पितृ-  
 लोककामो भवतिः सङ्कल्पादेवास्य पितरस्समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते’  
 इति श्रुतिसन्दर्भप्रतिप्राये सङ्गकामत्वसत्त्वसङ्कल्पादे प्रतिपाद्यते । तत्र व्याख्यातशाल-  
 सिद्धस्यापहृतपाप्मत्वादिब्रह्मण्यष्टकात्रिभाक्स्थेह प्रतीयमानतया तस्यैवेह ग्रहणसंभवे  
 पौराणिकस्वर्गलोकगतप्रेक्षिकजरापरण्यद्यमवस्तीकारस्यानुचितत्वात् । अत्राप्रवृत्तसंभवे  
 त्रिध्यन्तराधिकरणे अनुपदिष्टेति कर्तव्यत्वाकाशु सौर्यादिविवृतिभावनाशु इति कर्तव्य-  
 ताकांक्षायां वैतानिककर्माधिकारप्रवृत्तयोरविहितत्वसामान्यात् । वैदिक्येव दर्शपूर्ण-  
 माशिक्षितिकर्तव्यता उपदिष्टा इत्युक्तम् । उक्तं च शास्त्रादीनिकर्तव्यता

‘वैदिकी वैदिकत्वेन सामान्येनोपतिष्ठते ।

लौकिकी त्वसमानत्वाद्गोपस्यास्यत्यपेक्षिता ॥’ इति

न च ‘यद्येकं यूपं स्पृशेदेष ते वायाविति ब्रूयादिति विहितस्य ‘एष ते वायावि’ति वचनस्य वैदिकत्वसामान्येन विहितवैदिकयूपस्य शनिमित्तकत्वमेव स्यात् । नचेष्टापत्तिः । ‘लौकिके दोषसंयोगादि’ति नावमिकाधिकरणविरोधप्रसङ्गादिति वाच्यम् । ‘यूपो वै यज्ञस्य दुरिष्टमामुञ्चते तस्माद्यूपो नोपस्पृश्य’ इति प्रतिषिध्य ‘यद्येकं यूपं स्पृशेत् एष ते वायाविति ब्रूयादि’ति अनन्तरमेव विहितस्य प्रतिषिद्धप्रायश्चित्तसाक्षांक्षलौकिकस्पर्श-विषयत्ववृत्त्यभावेन वैदिकविषयत्वासंभवेऽपि असति बाधके वैदिकविषयत्वस्य युक्त-त्वात् । अतएव ‘यावतोऽध्वान् प्रतिगृहीयात् तावतो वारुणान् चतुष्कपालान्निर्व-पेदि’ति विहितेष्टिर्वादेक एवाश्रयदाने, न तु ‘न केसरीणो ददाती’ति निषिद्धे प्रायश्चित्तसापेक्षे सुहृदादिभ्यः श्रेहादिना क्रियमाण इति निर्णीतं तृतीये । तथा ‘योगिनः प्रति स्मर्यते सार्ते चैते’ इति सूत्रे स्मार्तस्य वेदान्ते न प्रत्यभिज्ञानमित्युक्तं परैः । ततश्च ‘स्वर्गे लोक’ इति मन्त्रे अध्यात्मशास्त्रसिद्धस्याप्सृतपाप्मत्वादिव्रक्ष-गुणाष्टकस्यैव ग्रहणमुचितम् । ‘स्वर्गलोका अमृतत्वं भजन्त’ इति द्वितीयप्रश्न-मन्त्रे अमृतत्वभाक्त्यश्रवणादमृतत्वशब्दस्याध्यात्मशास्त्रे मोक्षएव प्रयोगात् । ‘अजीर्यता-ममृताना’मित्यत्र अमृतशब्दस्यापि भुक्तपरस्वेनापेक्षिकामृतत्वपरत्वाभावात् । उच्यते । ‘ततो मया नाचिकेतश्चितोमिरनित्यैर्द्रव्यैः प्रातवानस्मि नित्यम् । अभयं तितीर्षतां परं नाचिकेतं शकेमहि’ इति परस्यैव व्रक्षणे नाचिकेतामिप्राप्यत्वकथनेन स्वर्ग-शब्दस्य प्रसिद्धस्वर्गप्रत्वासंभवात् । ‘नान्यन्तस्मा नचिकेता वृणीते’ इति व्रक्षेतरविमुख-तया प्रतिपादितस्य नचिकेतसः क्षयिष्णुस्वर्गप्रार्थनानुपपत्तेश्च । ‘मुख्यं वा पूर्वमोदतां श्लोकजदि’त्यत्र समसंख्याक्रयोः परस्परविरोध एव मुख्यस्य प्राबल्यम् । न च क्षत्सवैगुण्ये संभवति बहुवैगुण्यं प्रयोगवचनं क्षमते । अतः यत्र जषन्यानां भूयस्त्वं तत्र ‘भूयसां स्यात् सधर्मत्वं’ इति न्याय एव प्रवर्तते इत्येव मीमांसकैः स्थिरकृत्य सिद्धान्ति-तत्वात्, प्रतर्दनविध्यां ‘एषेव साधु कर्म करयति’ एष लोकश्चिपतिरेव लोकः । आनन्दोऽजरोऽमृतः’ इत्यौपसंहारिकपरमाभ्यर्थबाहुल्येन प्रकृत्यश्रुतजीवलिङ्गबाधस्य ‘प्राणश्च भूतानामा’दित्यत्र प्रतिपादितत्वमदित्यलमिति चर्चया । प्रकृत्यश्रुतस्य ॥ २० ॥

येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नाऽयमस्तीति चैके ।

एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २१ ॥

नचिकेता आह—येयं प्रेत इति । ‘अथा चराचरग्रहणा’दित्यधिकरणे इमं मन्त्रं प्रस्तुत्येत्यं हि भगवता भाष्ययुक्ता — ‘अत्र परमपुरुषार्थरूपब्रह्मप्राप्तिलक्षणमोक्ष-  
याथात्म्यविज्ञानाय तदुपायभूतपरमात्मोपासनपरावरात्मतत्त्वविज्ञासयाऽयं प्रश्नः  
क्रियते । एवं च ‘येयं प्रेत’ इति न शरीरवियोगमात्राभिप्रायम् । अपितु सर्वबन्ध-  
विनिर्मुक्त्याभिप्रायम् । यथा ‘न प्रेत्य संज्ञास्ती’ति । अयमर्थः—मोक्षाधिकृते मनुष्ये  
प्रेते सर्वबन्धविनिर्मुक्ते तत्स्वरूपविषया वादिप्रतिपत्तिनिमित्ता अस्तिनास्त्यात्मिका येयं  
विचिकित्सा तदयनोदनाय तत्स्वरूपयाथात्म्यं त्वयाऽनुशिष्टोऽहं विद्यां जानीयामिति ।  
तथाहि बहुधा विप्रतिपद्यन्ते । केचिद्विचिमात्रस्यात्मनः स्वरूपोच्छित्तिलक्षणं मोक्ष-  
माचक्षते । अन्ये तु विचिमात्रस्यैव सतोऽविद्यास्तमयम् । परे पाषाणकल्पस्यात्मनो  
ज्ञानाद्यशेषवैशेषिकगुणोच्छेदलक्षणं कैवल्यरूपम् । अपरे अपहृतपाप्मानं परमात्मा-  
न्मभ्युपगच्छन्तः तस्यैवोपाधिसंसर्गनिमित्तजीवभावस्योपाध्यपगमेन तद्भावलक्षणं मोक्ष-  
मातिष्ठन्ते । त्वय्यन्तनिष्ठातास्तु निखिलजगदेककारणस्याशेषहेयप्रत्यनीकानन्त-  
ज्ञानानन्दैकस्वरूपस्य स्वाभाविकानवधिकातिशयासंख्येयकल्याणगुणाकरस्य सकलेतर-  
विलक्षणस्य सर्वोत्तमभूतस्य परस्य ब्रह्मणः शरीरतया प्रकारभूतस्य अनुकूलापरिच्छिद्य-  
ज्ञानस्वरूपस्य परमात्मानुभवैकरसस्य जीवस्यानादिकर्मरूपाविद्योच्छेदपूर्वकस्वाभाविक-  
परमात्मानुभवमेव मोक्षमाचक्षते । तत्र मोक्षस्वरूपं तत्साधनं च त्वत्प्रसादाद्विद्यामिति  
नचिकेतसा पृष्ठो मृत्यु’रिति भाषितम् ॥ तथा ‘लयाणामेव चैव’ मिति सूत्रे ‘तृती-  
येन वरेण मोक्षस्वरूपप्रश्नद्वारेणोपेयस्वरूपमुपेतृस्वरूपमुपायभूतकर्मानुगृहीतोपासन-  
स्वरूपं च पृष्ठ’ मिति च भाषितम् । श्रुतप्रकाशिकायां च ‘येय’ मित्यादि-  
प्रश्नवाक्ये मोक्षस्वरूपप्रश्नः कण्ठोक्तः । प्रतिवचनप्रकारेणोपासनादिप्रश्नार्थसिद्धः ।  
निर्विशेषापत्तिर्मोक्षश्चेत् वाक्यार्थज्ञानस्योपायता स्यात् । उभयलिङ्गकं प्राप्यं चेत्तथा-  
त्वेनोपासनमुपायः स्यात् । अतः मोक्षस्वरूपज्ञानं तदनुबन्धिज्ञानापेक्ष’मिति वर्णितम् ।  
अतः येयं प्रेत इत्यस्य मुक्तस्वरूपप्रश्नपरत्वमेव, न देहातिरिक्तपारलौकिककर्मानुष्ठानोप-  
योनिर्कर्तृभोक्तात्मकजीवस्वरूपस्यातिपरत्वम् । अन्यथा तस्यार्थस्य दुरधिगमत्वप्रदर्शन-

विविधभोगवितरणप्रलोभनपरीक्षाया असंभवादिति द्रष्टव्यम् । नचिकेतसोक्षयमभि-  
प्रायः — हितैषिवचनादात्मा परित्यक्तचरमदेह आविर्भूतापहतपाप्मत्वादिगुणाष्टको  
भवतीत्युपश्रुत्य 'स्वर्गे लोके न भयं किंचनास्ती' त्यादिना मन्त्रद्वयेन मोक्षसाधन-  
भूताभिमप्राप्तम् । अधुना तु वादिविप्रतिपत्त्या तद्विषये सन्देहो जायते । अयं 'स्वर्गे  
लोके न भयं किंचनास्ती' त्यादिना मयोपन्यस्तापहतपाप्मत्वादिविशिष्टरूप आत्मा  
अस्तीत्येके नायमस्तीत्यपरे, त्वया उपदिष्ट एतज्जानीया' मिति । अत एव प्रति-  
वचने 'एतच्छ्रुत्वा संप्रतिगृह्य मर्त्यः प्रवृष्ट धर्म्यमणुमेतमाप्य, स मोदते मोदनीयं  
हि लब्ध्वे'ति एतत्प्रश्नानुगुण्यमेव दृश्यते । अतः यथोक्त एवार्थः । केचित्तु—  
'पराभिधानात् तिरोहितं ततो ह्यस्य बन्धविपर्यया' इति सूत्रे तिरोहितमिति निष्ठान्त-  
पदे उपसर्जनतया निर्दिष्टस्य तिरोधानस्य 'देहयोगाद्वा सोपि' इति तदुत्तरसूत्रे सोपि  
तिरोधानभावोपीति पुल्लङ्घतच्छब्देन परामर्शदर्शनात् "सर्वनाम्नाऽनुसन्निवृत्तिच्छ-  
स्ये'ति वामनसूत्रे कृतद्वितादिवृत्तिन्यक्मृतस्यापि सर्वनाम्ना परामर्शस्याङ्गीकृतत्वात् । येयं  
प्रेत इति निष्ठान्तप्रेतशब्दे उपसर्जनतया निर्दिष्टस्यापि प्रायणशब्दितमोक्षस्य 'देह-  
योगाद्वा सोपी'तिवत् 'नायमस्तीति चैके' इत्यत्र अयमिति पदेन परामर्शो  
ऽस्तु । नचैवं भुक्तवत्यस्मिन् भोजनमस्ति वा नवेति वाक्यवत् मुक्तेऽस्मिन् मोक्षोऽस्ति  
न वेति सन्देहकथनं व्याहृतार्थमिति वाच्यम् । मोक्षसामान्यमभ्युपेत्य मोक्षविशेष-  
सन्देहस्योपपादयितुं शक्यत्वात् । अयमित्यनेन विशेषपरामर्शसंभवात् । ननु न  
प्रायणशब्दस्य मोक्षवाचित्वं कचिद्दृष्टम् । शरीरवियोगवाचित्वात् । श्रुतप्रकाशिकायां  
शरीरवियोगवाचित्वमभ्युपेत्यैव चरमशरीरवियोगपरतया व्याख्यातत्वादिति चेत्—  
अस्त्येवम् । तथाप्ययमित्यनेन चरमशरीरवियोगपरामर्शसंभवात् तद्विषयिष्येव  
विचिकित्सो अस्तु । ननु तस्य निश्चितत्वात् तद्विषयिणी विचिकित्सा नोपपद्यत इति  
चेत्सत्यम् । अयं चरमशरीरवियोगः ब्रह्मरूपाविर्भावपूर्वमादित्वेन रूपेणास्ति न वेति  
विचिकित्सायास्सुपपादत्वादिति वदन्ति ॥ २१ ॥

देवैरतापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेव धर्मः ।

अन्यं वरं नचिकेतो वृणीष्व मामोपरोत्सीरतिमा सृजैनम् ॥ २२ ॥

एवं मुक्तस्वरूपं पृष्टो सत्युरूपदिश्यमानार्थस्यातिगहनतया पारं प्राप्तुमभवत्ते

मध्ये पतयालवे नोपदेष्टव्यमिति मत्वाऽऽह—देवैरत्रापीति । बहुदर्शिमिरपि देवैरस्मिन्  
मुक्तात्मस्वरूपे विचिकित्सितम्—संशयितम् । नहीति । आत्मतत्त्वं न सुज्ञानमिति  
सूक्ष्मो (एष) धर्मः । सामान्यतो धर्म एव दुर्ज्ञानः । तत्राप्ययं दुर्ज्ञान इति भावः ।  
अन्यं वरमिति । स्पष्टोर्थः । मामोपरोत्सीरिति । मामा इति निषेधे वीप्सायां  
द्विर्वचनम् । उपरोधं माकार्षीः । एनं मां अतिसृज । मुञ्च ॥ २२ ॥

देवैरत्रापि विचिकित्सितं किल त्वंच मृत्यो यन्न सुविज्ञेयमात्थ ।

वक्ता चास्य त्वादृगन्यो न लभ्यः नान्यो वरस्तुल्य एतस्य  
कश्चित् ॥ २३ ॥

एवमुक्तो नचिकेता आह—देवैरत्रापि विचिकित्सितं किलेति । स्पष्टोर्थः ।  
त्वञ्चेति । त्वं च मृत्यो न सुज्ञेयमिति यदात्मस्वरूपमुक्तवान् । वक्तेति ।  
त्वादृक्—त्वादृश इत्यर्थः । अन्यत् स्पष्टम् ॥ २३ ॥

शतायुषः पुत्रपौतान् वृणीष्व बहून् पशून् हस्तिहिरण्यमश्वान् ।  
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो याव-  
दिच्छसि ॥ २४ ॥

एवं नचिकेतसोक्तो मृत्युः विषयस्य दुरधिगमतया मध्ये न त्यक्ष्यतीति निश्चित्य  
सत्यपि ग्रहणसामर्थ्ये विषयान्तरासक्तचेतसे एतादृशं मुक्तात्मतत्त्वं नोपदेशार्हमिति  
मत्वा मुमुक्षास्थैर्यानुवृत्त्यर्थं प्रलोभयन्नुवाच—शतायुष इति । स्पष्टोर्थः । भूमेरिति ।  
पृथिव्याः विस्तीर्णं आयतनं मण्डलं राज्यं वृणीष्व । अथवा भूमेस्सर्वान्धि  
महदायतनं विचितशालाग्रासादादियुक्तं गृहं वृणीष्व । स्वयञ्चेति । यावद्द्वर्षाणि  
जीवितुमिच्छसि तावज्जीवेत्यर्थः ॥ २४ ॥

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।

महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥ २५ ॥

एतत्तुल्यमिति । उक्तेन वरेण सदृशमन्यमपि वरं मन्यसे चेत् तदपि (म?)  
वृणीष्व । प्रभूतं हिरण्यरत्नादिकं चिरं जीवनं चेत्यर्थः । एधि भव । राजेति शेषः ।

अस्तेर्लोष्यभ्यमपुरुषैकवचनम् । कामानां — काम्यमानानां अप्सरःप्रभृतिविरयाणां ।  
कामभार्ज—कामः कामना तां विषयतया भजतीति कामभाक् तं काम्यमानाप्सरः-  
प्रभृतीनामपि कामनाविषयं करोमीत्यर्थः ॥ २५ ॥

ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामाश्छन्दतः प्रार्थयस्व ।  
इमा रामास्सरथास्सतूयां नदीदृशा लम्मनीया मनुष्यैः । आभि-  
र्मत्प्रत्ताभिः परिचारयस्व नचिकेतो भरणं भानुप्राप्तीः ॥ २६ ॥

ये ये कामा इति । छन्दतः यथेष्टमित्यर्थः । इमा रामा इति । रथवाक्त्रि-  
सहिता मया दीयमानाः स्त्रियो मनुष्याणां दुर्लभा इत्यर्थः । आभिरिति । आभिः  
मया दत्ताभिः परिचारिकाभिः पादसंवाहनादिशुश्रूषां कारयेत्यर्थः । भरणमनु ।  
भरणात् मुक्तेः पश्चात्, मुक्तात्मस्वरूपमिति यावत् । भरणशब्दस्य वेदविद्योगसामान्य-  
वाचिनोपि प्रकरणवशेन विशेषवाचित्वं ॥ बोधयेति द्रष्टव्यम् ॥ २६ ॥

शोभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां अरयन्ति  
तेजः । अपि सर्वं जीवितमण्यमेव तवैव वाहास्तव  
नृत्यगीते ॥ २७ ॥

एवं प्रलोभ्यमानोपि नचिकेतः अश्रुभित्तद्वय आह—शोभावा इति । हे अन्तक ।  
त्वदुपम्यस्ता ये मर्त्यस्य कामाः ते शोभावाः । श्वः अमावः येषां ते तथोक्ताः ।  
दिनद्वयस्थायिनो न भवन्तीत्यर्थः । सर्वेन्द्रियाणां यदेतत्तेजः तत् क्षययन्ति । अप्सरः-  
प्रभृतिभोगा हि सर्वेन्द्रियदौर्भल्यावहा इति भावः । अपि सर्वमिति । ब्रह्मणोपि  
जीवितं स्वरूपं, किमुतासृदादिजीवितम् । अतश्चिरजीविकपि न वरणादिति भावः ।  
वाहाः रथादयः । तिष्ठन्त्विति शेषः ॥ २७ ॥

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राश्मचेत्त्वा ।  
जीविष्यामो यावदीक्षिष्यसि त्वं वरस्तु मे वरणीयस्त एव ॥ २८ ॥

न वित्तेनेति । नहि वित्तेन लब्धेन कस्यचित्तृप्तः दृष्टव्यः । 'न जातु कामःका-

मानामुपभोगेन शान्त्यति' इति न्यायादिति भावः । किञ्च, लप्स्यामहे वित्तमिति ॥  
 त्वां वयं दृष्टवन्तश्चेत् वित्तं प्राप्स्यामहे(मः) । त्वदर्शनमस्ति चेत् वित्तलाभे को भार  
 इति भावः । तर्हि चिरजीविका प्रार्थनीयेत्यत्राह — जीविष्यामो याचदिति ।  
 याचकालं याम्ये पदे त्वमीश्वरतया वर्तसे । व्यत्ययेन परस्मैपदम् । तावत्पर्यन्तमस्मा-  
 कमपि जीवनं सिद्धमेव । नहि त्वदाज्ञातिरुद्धनेन अस्मज्जीवितान्तकरः कश्चिदस्ति ।  
 बरलाभालाभयोरपि तावदेव जीवनमिति भावः । अतः 'येथं प्रेत' इति प्राक्प्रस्तुतो  
 वर एव वरणीय इत्यर्थः ॥ २८ ॥

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क तदास्थः प्रजानन् ।

अभिध्यायन् वर्णरतिप्रमोदाननतिदीर्घे जीविते को रमेत ॥ २९ ॥

अजीर्यतामिति । जरामरणशून्यानां मुक्तानां स्वरूपं ज्ञात्वा प्रजानन् विवेकी  
 जरामरणोपप्लुतोऽयं जनः तदास्थः जरामरणाद्युपप्लुताप्सरःप्रभृतिविषयविषयका-  
 स्वावान्, क — कथं भवेदित्यर्थः । अभिध्यायन्निति । वर्णाः आदित्यवर्णत्यादि-  
 रूपविशेषाः, रतिप्रमोदाः ब्रह्मभोगादिजनितानन्दविशेषाः, तान् सर्वान् । अभि-  
 ध्यायन् निपुणतया निरूपयन् । अत्यल्पे ऐहिके जीविते कः प्रीतिमान् स्या-  
 दित्यर्थः ॥ २९ ॥

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्तां पराये महति ब्रूहि  
 नस्तत् । योयं वरो गूढमनुप्रविष्टो नान्यं तस्माच्चिकेता  
 वृणीते ॥ ३० ॥

॥ इति प्रथमबल्ली ॥

यस्मिन्निति । महति पारलौकिके यस्मिन् मुक्तात्मस्वरूपे संशेरते, तदेवमे ब्रूहि ।  
 योयमिति । गूढं आत्मतत्त्वमनुप्रविष्टः योयं वरः तस्मादन्त्यं नचिकेता न वृणीतेत्य-  
 इति श्रुतेर्वचनम् ॥ ३० ॥

॥ इति प्रथमबल्लीव्याख्या ॥



॥ अथ द्वितीयब्रह्मी ॥

हरिः ओं ॥ अन्यच्छ्रेयोऽन्यदुतैव प्रेयः ते उभे नानार्थे पुरुषसिनी-  
तः । तयोश्चैव आददानस्य साधु भवति द्विचतेऽर्थाद्य  
उ प्रेयो वृणीते ॥ १ ॥

एवं शिष्यं परीक्ष्य तस्य मुमुक्षास्त्वैव निश्चित्य तस्योपदेशयोग्यतां मन्वानः मुमुक्षां  
स्तौति—अन्यच्छ्रेय इति । अतिप्रशस्तं मोक्षवर्त्मप्यन्यत् । प्रियत्वात्पदं भोगवर्त्म-  
प्यन्यत् । ते—प्रेयःप्रेयसी परस्परविलक्षणप्रयोजने सती पुरुषं सिनीतः—बध्नीतः ।  
पुरुषं स्ववशतामापादयत इत्यर्थः । तयोरिति । तयोर्मध्ये श्रेय आददानस्य—  
मोक्षाय मयतमानस्य साधु—भद्रं—भवति । यस्तु प्रेयो वृणीते स पुरुषार्थाद्ब्रह्मो  
भवति । उ इत्यवधारणे ॥ १ ॥

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ संपरीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

श्रेयश्च प्रेयश्चेति । श्रेयश्च प्रेयश्च मनुष्यमेतः—मनुष्यं प्राप्तुः । तौ श्रेयः-  
प्रेयःपदार्थौ सम्यगालोच्य नीरक्षीरे हंस इव पृथक्करोति । चिया रमत इति धीरः  
प्रज्ञाशाली, प्रेयोपेक्षया अभि—अभ्यर्हितं श्रेय एव वृणीते । मन्दमतिः योग-  
क्षेमाद्धतोः प्रेयो वृणीते । शरीरस्योपचयो योगः, क्षेमः परिपालनम् ॥ २ ॥

स त्वं प्रियान्निग्रयरूपाश्च कामान् अभिष्ठापयन्निवेतोऽत्य-  
स्ताक्षीः । नैतां सुक्तां वित्तमयीमवाप्नो यस्यां मृज्जन्ति  
बहवो मनुष्याः ॥ ३ ॥

स त्वं प्रियानिति । तादृशत्वं स्वतो रूपतश्च प्रियान् काम्यमानान् स्वयंप्रीति-  
त्यर्थः । दुःखोद्वर्कत्वदुःखमिश्रत्वादिदोषयुक्ततया निरुपमन् त्यक्तवानसीत्यर्थः । नैतां  
सुक्तामिति । वित्तमयीं धनप्रायां सुक्तां कुत्सितमिति मृज्जनसेविकां पृतां  
नैवावधानसि निष्पन्नामिति । स्पष्टोऽर्थः ॥ ३ ॥

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता । विद्या-  
भीप्तिनं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्त ॥ ४ ॥

दूरमेत इति । या अविद्येति ज्ञाता कामकर्मात्मिका याच विद्येति ज्ञाता वैराग्य-  
तत्त्वज्ञानमयी एते दूरं अत्यन्तं विषूची विषूच्यौ भिन्नगती परस्परविरुद्धे च ।  
विद्याभीप्तिनं विद्यार्थिनं । विद्याभीप्तिमिति पाठे आहिताम्बादित्वादिष्ठान्तस्य पर-  
निपातः । छान्दसत्वाद्वा । न त्वा कामा इति । कामा बहवोऽपि त्वां । न लो-  
लुपन्त—श्रेयोमार्गाद्विच्छेदं न कृतकृतः । विषयवशो न भवसीत्यर्थः । ‘लुप्त-  
दे’ति यकन्ताल्लङ् । छान्दसो यलोपः । यल्लुगन्ताद्वा छान्दसमात्मनेपदं अद-  
भावश्च ॥ ४ ॥

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्य-  
मानाः । दन्द्रम्यमाणाः परिरयन्ति मूढाः अन्धेनैव नीयमाना  
यथाऽन्धाः ॥ ५ ॥

‘अविद्या याच विद्येति ज्ञाते’ लुपत्तुभार्गद्वये अविद्यामार्गं निन्दति—अविद्याया-  
मिति । कामकर्मादिलक्षणायाऽविद्यायां मध्ये घनीभूत इव तमसि वर्तमानाः  
स्वयमेव प्रज्ञाशालिनः शास्त्रकुशलश्चेति मन्यमानाः दन्द्रम्यमाणाः जरारोगादि-  
दुःखपीडिताः अविवेकिनः परिभ्रमन्ति । अन्यत् स्पष्टार्थम् । केचित्तु दन्द्रम्यमाणा  
इति पाठमाश्रित्य विषयकामाग्निना द्रुतचित्ता इत्यर्थं वर्णयन्ति ॥ ५ ॥

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूर्धं । अयं  
लोको नास्ति पर इति मानी पुनःपुनर्वशमापद्यते मे ॥ ६ ॥

न सांपरायइति । परलोकसाधनव्यापारः अविवेकिनं प्रति न प्रकश्यते । प्रमा-  
द्यन्तं अनवहितमनस्कं वित्तमोहेन मूर्धं—विषयाशावशीकृतमनोरथम् । अयं लोको  
नास्तीति । अयमेव लोकोऽस्ति परलोको नास्तीति मन्यमानः सक्रियमणयात्मना-  
विस्रयो भवतीत्यर्थः । व्यासार्थः ‘संयमने त्वनुभूये’ति सूत्रे ‘अयं लोको नास्ति पर  
उत मानी’ । पादानुसारेण अयं च लोकः परश्च लोको नास्तीत्यर्थो वर्णितः । तत्र  
पक्षे तस्येति शेषः पूर्णायः । अशब्दश्चाभ्याहार्यः । मानीत्यस्य दुर्माणीत्यर्थः । शिष्ट-

परिमहामावादयं लोको नास्तीत्यस्योपपत्तिर्दृष्टव्या । (स) दुर्मानी पुनःपुनर्वशमापयत  
इति उत्तरल संबध्यते ॥ ६ ॥

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।

आश्वर्यो वक्ता कुशलोऽस्य लब्धा आश्वर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

श्रवणायापीति । यः प्रसिद्धः परमात्मा सः अनेकैः पुरुषैः श्रोतुमपि न लभ्यत  
इत्यर्थः । श्रवणलाभोपि महत्सुकृतफलमिति भावः । शृण्वन्तोपीति । नहि श्रोतॄणां सर्वेषां  
परमात्मप्रतिपत्तिस्तुलमेति भावः । आश्वर्यो वक्तेति । अस्य कुशलो वक्ता कुशलः प्राप्ता  
च दुर्लभा इत्यर्थः । आश्वर्यो ज्ञातेति । कुशलेनाचार्येणानुशिष्टो ज्ञाताप्याश्वर्यः ।  
' मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये । यततामपि सिद्धानां कश्चिन्मां वेत्ति  
तत्त्वतः ॥ ' इत्युक्तेरिति भावः ॥ = ॥

न नरेणाऽवरेण प्रोक्त एषः सुविज्ञेयो बहुधा चिन्त्यमानः ।

अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

न नरेणावरेणेति । अवरेण अश्रेष्ठेन प्राकृतेन पाण्डित्यमात्रप्रयोजनवेदान्तश्रवणेन,  
नरेण—देहात्माभिमानिना एष आत्मा सुविज्ञेयो न भवति । कुतो हेतोः, बहुधा  
चिन्त्यमानः । वादिभिरिति शेषः । अनन्यप्रोक्ते गतिरत्र नास्ति—अनन्येन उच्य-  
मानात्मनोऽनन्येन तदेकान्तिना ब्रह्मात्मसाक्षात्कारिणा प्रोक्ते आत्मनि यादृशी अवगतिः  
सा आत्मावगतिरवरेण प्रोक्ते नास्तीत्यर्थः । यद्वा अत्र संसारे गतिः चर्कमणं नास्तीत्यर्थः ।  
यद्वा अनन्यप्रोक्ते स्वयमवगते गतिः आत्मावगतिः नास्तीत्यर्थः । अन्यप्रोक्त इति  
पाठे अवतरप्रोक्ते सति आत्मावगतिर्नास्तीत्यर्थः । ननु येन केनचिदुपदिष्टेष्ट्युहापोह-  
शालिनस्य देवेत्यत आह—अणीयान् ह्यतर्क्यमणुप्रमाणात् । यतो अणोरप्यणी-  
यानात्मा अतस्तत्स्वरूपं तर्कानोचरम् ॥ ८ ॥

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्वेनैव सुज्ञानाय प्रेष्ट । यां त्व-

मापस्सत्यमृतिर्वताऽसि त्यादह्नो भूयामधिकेतः प्रष्टा ॥ ९ ॥

तदेवाह—नैषा तर्केण मतिरिति । एषा आत्मविषयिणी सतिः तर्केण प्राप्णीया  
नेत्यर्थः । अतः तर्ककुशलेनापि स्वयं ज्ञातुं न शक्येत्यर्थः । प्रोक्ताऽन्वेनेति । हे

प्रेष्ट ! प्रियतम, स्वस्मादन्येनैव गुरुणा उपदिष्टैव मतिः मोक्षसाधनज्ञानाय भवति । का पुनस्तस्मा मतिरित्यत्राह—यां त्वमाप इति । यां मतिं त्वमापः—प्राप्तवानसि सिद्धान्धयिषित्तया निश्चितवानित्यर्थः । सत्यवृत्तिरसि । सत्या अप्रकम्प्या धृतिर्यस्य स तथोक्तः । नतैत्यनुकम्पायाश्च । त्वादगिति । त्वादशशिष्यः अस्माकं भूयादित्यर्थः ॥ ९ ॥

जानाम्यहं शोवधिरित्यनित्यं नह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।  
ततो मया नाचिकेतश्चितोऽग्निः अनित्यैर्द्रव्यैः प्राप्तवानस्मि  
नित्यम् ॥ १० ॥

पुनरपि तुष्ट आह—जानाम्यहमिति । शोवधिः निधिः, कुबेराधैर्धर्मैः । एवञ्जातीयकं कर्मफलक्षणमनित्यमिति जानामि । नह्यध्रुवैरिति । ध्रुवं तत् आत्मतत्त्वं अध्रुवैः अनित्यफलसाधनभूतैः अनित्यद्रव्यसाधैर्वा कर्मभिरित्यर्थः । ततो मयेति । एवं ज्ञातृता मया ब्रह्मप्राप्तिसाधनज्ञानोद्देशेन अनित्यैरिष्टकादिद्रव्यैर्नाचिकेतोभिश्चितः । तस्माद्वेतोर्नित्यफलसाधनं ज्ञानं प्राप्तवानस्मीत्यर्थः । अतः ब्रह्मप्राप्तेर्ज्ञानैकसाध्यत्वस्य न विरोधः ॥ १० ॥

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।  
स्तोमं महदुस्मार्थं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्य-  
न्नाक्षीः ॥ ११ ॥

‘त्वादङ्गो भूयान्नचिकेतः प्रेष्टे’ति पूर्वमन्तोक्तं नचिकेतसः श्रवणाधिकारं विबु-  
णोति—कामस्याप्तिमिति । क्रतोः—कर्मणः प्रतिष्ठां—फलभूतां, जगतः कामस्याप्तिं—  
चतुर्मुखस्थानपर्यन्तसर्वलोकसंबन्धिसंख्यादिविषयात्मककामप्राप्तिं च दृष्ट्वा । मोक्ष-  
स्वरूपमाह—आनन्त्यमभयस्य पारमित्यादिना । ■ विनाशित्वमत्यन्तनिर्भयत्व-  
मपहतपाप्मत्वसत्यसङ्कल्पत्वादिमहागुणगणरूपस्तोमं उत्सृज्यति च स्थैर्यं च मोक्षगतं दृष्ट्वा  
लौकिकान् कामान् प्रशाशालित्वात् त्यक्तवानसीत्यर्थः । यद्वा मोक्षरूपपरमात्म-  
स्वरूप एव सर्वकामावाप्तिं ततैव सकलजगदाधारत्वं क्रतोरनन्तफलरूपताञ्चेत्येवं सर्व-  
पक्षात्मविक्रमतया त्योजनीयम् ॥ ११ ॥

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरे पुराणम् । अध्यात्म-  
योगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

तृतीयं प्रश्नं प्रतिवक्ति—तं दुर्दर्शमित्यादिना मन्त्रद्वयेन । दुर्दर्शं—‘अव्ययायापि  
बहुभिर्यो न लभ्यः’ इत्युक्तरीत्या द्रष्टुमशक्यम् । गूढं—तिरोधायककर्मरूपाविद्यातिरो-  
हितं सर्वभूतानुप्रविष्टं गुहाहितं—हृदयगुहावर्तिनं गह्वरेष्ठं अन्तर्यामिणं पुराणं—  
अनादिं अध्यात्मयोगाधिगमेन—विषयेभ्यः प्रतिसिद्धस्य चेतसः आत्मनि सम-  
धानमध्यात्मयोगः । ‘यच्छेद्वाङ्मनसी प्राज्ञः, यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सहे’  
त्यादिना वक्ष्यमाणः । तेन योगमधिगमः जीवात्मज्ञानं तेन हेतुना देवं परमात्मानं  
मत्वेत्यर्थः । जीवात्मज्ञानस्य परमात्मज्ञानहेतुत्वादिति भावः । हर्षशोकौ विषयलाभा-  
दाभप्रयुक्तहर्षशोकौ जहातीत्यर्थः ॥ १२ ॥

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य । मो-

दते मोदनीयं हि लब्ध्वा विवृतं सप्त नचिकेतसं मन्ये ॥ १३ ॥

एतच्छ्रुत्वा संपरिगृह्येति । एतत् आत्मतत्त्वं श्रुत्वा संपरिगृह्य—मननादिकं  
कृत्वेत्यर्थः । धर्म्यं कर्मसाध्यं शरीरादि प्रवृह्य पृथक्कृत्य परित्यज्येत्यर्थः । एतं  
स्वात्मभूतं अणुं सूक्ष्मतया चक्षुराद्यगोचरं ‘अणीयान् दत्तकर्ममिति’ निर्दिष्टं  
परमात्मानं देशविशेषे प्राप्य सः विद्वान् मोदनीयं प्रीतिवषयमपहृतपाप्मत्वादि-  
गुणाष्टकविशिष्टं स्वस्वरूपं लब्ध्वा मोदते आनन्दी भवतीत्यर्थः । ‘एष सम्प्रसादोऽ-  
स्माच्छरीरात्समुत्थाय परंज्योतिरूपसंपद्य स्वेन रूपेणाभिनिष्पद्यते, स तत्र पर्येति जक्षत्  
कीडन् रममाणः’ इति श्रुत्यर्थोऽज्ञानुसन्धेयः । एवं प्रभोचरमुत्तवा नचिकेतसं मोक्षा-  
हृत्वेन स्तौति—विवृतं सञ्चेति । नचिकेतसं प्रति ब्रह्मरूपं धाम विवृतद्वारं प्रवेशार्हं  
मन्ये इत्यर्थः । ‘तस्यैष आत्मा विशति ब्रह्मधामे’ ति श्रुतेः । ननु ‘ब्रह्मजज्ञं देवमी-  
ड्यं विदित्वे’ति श्रुत्यैकार्थ्याय ‘अध्यात्मयोगाधिगमेन मत्त्वे’त्यत्रापि परमात्मात्मकजीवः  
प्रतिपाद्यताम् । ततश्च तं दुर्दर्शमिति पूर्वसण्डोऽपि जीवपर एवास्तु । ततश्च ‘अव्यया-  
यापि बहुभिर्यो न लभ्यः’ इति पूर्वसन्दर्भोऽपि परिशुद्धजीवस्वरूपपर एवास्तु, ततश्च  
‘आश्चर्यवत्पश्यति कश्चिदेनाश्चर्यवद्भूतं तथैव चाप्यः । आश्चर्यवच्चैनमन्दः शृणोति

श्रुत्वाप्येनं वेद नचैव कश्चिदि'ति परिशुद्धात्मविक्रयगीतावचनैकार्थ्यमपि उपपद्यत इति चेन्न । ब्रह्मजज्ञमिति मन्त्रे ब्रह्मजत्वरूपप्रक्रमश्रुतजीवलिक्रमलेन चरमश्रुतदेवशब्दस्य देवात्मकत्वरूपार्थाश्रयणेपि 'तं दुर्दर्श' मिति मन्त्रे तादृशजीवलिक्रमाभावेन देवमित्यस्य देवात्मकमित्यर्थ्याश्रयणायोगात् । एतदेवाभिप्रेत्य भगवता भाष्यकृता 'गुहां प्रविष्टा' वितिसूत्रे 'परमात्मनस्तावत् 'तं दुर्दर्शं गूढमनुप्रविष्ट' मिति गुहाप्रवेशो दृश्यत' इत्युक्तम् । तथैवायं मन्त्रः परमात्मपरतया व्यासायैरपि विवृतः । गह्वरेष्टमिति पदेन तु परमात्मनः गह्वरशब्दितदुर्विशेषपरिशुद्धात्मस्वरूपशरीरकत्वमप्युक्तम् । इयांस्तु विशेषः—ब्रह्मजज्ञमिति मन्त्रे परमात्मात्मकपरिशुद्धजीवस्वरूपं प्रतिपाद्यते । तं दुर्दर्शमिति मन्त्रे तु जीवशरीरकपरमात्मस्वरूपं प्रतिपाद्यत इति न तयोरैकार्थ्यं ह्यनिः ॥ १३ ॥

अन्यत्र धर्मादन्यत्ताधर्मात् अन्यत्तास्मात्कृताकृतात् ।

अन्यत्र भूताश्च भव्याश्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

'नष्टाध्रुवैः प्राप्यते हि ध्रुवं तत्' 'एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृष्ट धर्म्यमणु-  
मेतमाप्य । स मोदते मोदनीयश्च हि लब्ध्वा' 'अध्यात्मयोगाधिगमेन देवं मत्वा  
धीरो हर्षशोकौ जहाति' इति प्रदेशेषु धर्मफलविलक्षणतया ज्ञानसाध्यतया प्राप्य-  
तया निर्दिष्टस्य प्राप्यस्य स्वरूपं च, उक्तप्रदेशेष्वेव धर्मविलक्षणतया मत्वेति प्रति-  
पन्नसोपायस्य स्वरूपं च 'धीरो हर्षशोकौ जहाती'त्यत्र धीर इति प्रतिपन्नस्य प्राप्तुश्च  
स्वरूपं शोधयितुं पृच्छति—अन्यत्र धर्मादित्यादिना—ननु भाष्ये 'देवं मत्वे'त्युपास्य-  
तया निर्दिष्टस्य प्राप्यभूतस्य देवस्य 'अध्यात्मयोगाधिगमेने'ति वेदितव्यतया निर्दिष्टस्य  
प्राप्तुः प्रत्यगात्मनश्च 'मत्वा धीरो हर्षशोकौ जहाती'ति निर्दिष्टस्य ब्रह्मोपासनस्य च  
स्वरूपशोधनाय पुनः पप्रच्छ अन्यत्र धर्मादिती'त्युक्तेः कथं तद्विरुद्धतया 'धीर' इति  
निर्दिष्टस्य प्राप्तुरित्युच्यत इति चेत्—मैवं वोचः—'अध्यात्मयोगाधिगमेने'ति  
वेदितव्यतया निर्दिष्टमात्मशब्दवाच्यं प्रजापतिविद्याप्रतिपन्नमुपास्यं प्राप्यभूतं  
परिशुद्धस्वरूपमेव । अतस्तस्यापि प्राप्यनिर्देशकत्वमेव । वस्तुगत्या तस्य प्राप्तुर-  
भिन्नत्वात् प्राप्तुः प्रत्यगात्मनश्चेति भाष्यं न विरोक्ष्यते । अतः 'प्रथमं तावत्  
प्रत्यगात्मनः स्वरूपमाह—न जायते म्रियते वा विपश्चिदिति' इत्युत्तरभाष्यमपि न  
विरोक्ष्यते । नहि 'न जायते म्रियते वा विपश्चिदि'ति मन्त्रप्रतिपाद्यस्य

विपश्चिच्छब्दितपरिशुद्धस्वरूपस्य प्राप्तुरूपस्तोपपत्तिः । 'आत्मेन्द्रियमनोयुक्तं मोक्षे-  
त्याहुर्मनीषिणः, विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति  
तद्विष्णोः परमं पदं'मिति मन्त्रप्रतिपादस्यैव प्राप्तुरूपत्वात् । तथैव 'विशेषणाच्चे'ति  
सूत्रभाष्ये प्रतिपादितत्वात् । अत एव प्राप्यप्राप्त्यैकाधिकरण्यनिर्देशपरे गुहामन्त्रे  
'छायातपा'वित्यत्र अज्ञत्ववाचिना छायाशब्देन निर्देशो दृष्टः । न तु विपश्चिच्छ-  
ब्देन । अतः यथोक्त एवार्थः । अयं मन्त्रः व्यासार्थः 'तयाणा'मिति सूत्रे विवृतः ।  
'धर्मः उपायः धर्मादन्यत्र—प्रसिद्धोपायविलक्षण इत्यर्थः । अधर्मः—धर्मेतरः  
उपेयः । अधर्मादन्यत्र प्रसिद्धसाध्यविलक्षणं फलमित्यर्थः । अस्मादिति बुद्धिस्थः  
तत्साधको विवक्षितः । स एवोपेता । सहि प्रसिद्धोपेतु (साधक) विलक्षणः,  
साधकावस्थायामितरफलविरक्तत्वात्, फलदशायामाविर्भूतगुणाष्टकविशिष्टस्वरूपत्वाच्च ।  
कृताकृतादिति धर्मादीनां विशेषणम् । कृताकृताद्धर्मादेर्विलक्षणं भूताच्च भव्याच्च  
धर्मादेर्विलक्षणं यदित्यर्थः । इत्येकां व्याख्यां कृत्वा तस्मिन्पक्षे तु कृताकृतात्  
भूताद्भव्याच्च धर्मादन्यत्र तादृशाद्धर्मादन्यत्र तादृशादस्माच्चान्यत्र इत्यन्यत्रशब्दत्रयेणै-  
वोपपत्तौ अन्यत्र भूताद्भव्याच्चेत्यन्यत्रशब्दवैयर्थ्यं, उपायस्य कालत्रयपरिच्छिन्नतया  
तत्र कालत्रयपरिच्छिन्नवैलक्षण्यानन्वयं च पर्यालोच्य यद्वेत्यादिना अपरा व्याख्या  
कृता । तदुच्यते—यद्वा धर्माद्धर्माच्चान्यत्र यदिति उपासनप्रश्नः । पुण्य-  
पापरूपसाधनविलक्षणत्वादुपासनस्य । कृताकृतात् भूताच्च भव्याच्चान्यत्र यदिति  
कालपरिच्छिन्नमुपेयं पृष्टम् । उपेतुरपि चेतनस्य नित्यत्वात् प्राप्यान्तर्भावाच्च ।  
तत एव तस्यापि तन्त्रेण प्रश्नः । तदन्तर्गतं च प्राप्तुः स्वरूपमिति हि वक्ष्यते ।  
तत्र यत्तच्छब्दौ स्तित्यपराविति भावः' इति ॥

नन्वसिन्नपि पक्षे प्रष्टव्यद्वयपरत्वाश्रयणमपि क्लिष्टमेव । अन्यत्र धर्मादन्यत्रा-  
धर्मादिति प्रक्रमस्थान्यत्रशब्दद्वयसामानाधिकरण्यवत् अन्यत्रास्मात्कृताकृतादन्यत्र  
भूतादित्युपरितनान्यत्रशब्दद्वयस्यापि सामानाधिकरण्यस्यैव प्रतीतिः । यदि  
तत्र धर्माधर्मविलक्षणं यच्च, कालत्रयविलक्षणं यच्चेति चशब्दद्वयमश्रोष्यत  
तदा अन्यत्रशब्दयुगद्वयस्य स्वरसतः प्रतीतिं सामानाधिकरण्यं पर्येत्यक्ष्यत ।  
अतः प्रक्रमरीत्यनुसारिप्रतीतिसामानाधिकरण्यभङ्गे कारणाभावात् अन्यत्र धर्मा-

दन्यत्राधर्मादित्ययमर्थाशः प्राप्यब्रह्मपर एवाऽस्तु । ननु 'नायमात्मा प्रवचनेन लभ्यो न मेधये' स्तुपायविशेषप्रतिवचनदर्शनेनोपायविशेषप्रशस्याप्यतैवान्तर्भाव्यतया चशब्दाभावेऽप्यन्यत्रशब्दयुगद्वयस्य सामानाधिकरण्यं भङ्गनीयमिति चेत् । प्रतिवचनेऽपि 'नायमात्मा प्रवचनेन लभ्य' इति प्रीतिरूपापन्नज्ञानैकलभ्यत्वलक्षणप्राप्यधर्मविशेषोपदेशस्यैव दर्शनेनोपायप्रधानप्रतिवचनादर्शनात् । 'नाशान्तमनसो वापि प्रज्ञानेनैव माप्नुयात्' 'यस्त्वविज्ञानवान् भवति अमनस्कः सदाऽऽशुचिः । न स तत्पदमाप्नोती' ति प्रतिवचनदर्शनादन्यत्र धर्मादन्यत्रेति प्रसिद्धोपायविरोधिप्रश्न इत्यपि किं न स्यात् । प्राप्यस्य प्रीतिरूपापन्नज्ञानैकोपायत्वकथनेन उपाये प्रीतिरूपापन्नत्वरूपविशेषः फलित्यतीति चेत्, फलन्तु नाम । नैतावतोपायस्य प्रश्नप्रतिवचनप्रधानविषयत्वं वक्तव्यमित्यस्ति । न हि 'किं देवदत्तभवन' मिति प्रश्नस्य ■ 'बहुचम्पकालंकृतनिष्कुटं द्वारोपान्तलिखितशङ्खचक्रप्रभङ्गं देवदत्तभवन' मिति तत्प्रश्नप्रतिवचनस्य वा निष्कुटद्वारोपान्तप्रधानकत्वं कश्चिदभ्युपैति । अतो अन्यत्रधर्मादन्यत्राधर्मादित्यपि अन्यत्रशब्दचतुष्टयसामानाधिकरण्यलिप्सया धर्माधर्मसाध्यविलक्षणब्रह्मविषयप्राप्यमिति चेत्—

अत्रोच्यते—'असौ देवदत्तादुत्पन्नो न भवति, अपि तु यज्ञदत्ता' इति वाक्यं श्रुत्वा 'देवदत्तादन्यं यं पश्यसि तं मे ब्रूही'ति प्रवृत्तस्य प्रति(?)वचनस्य देवदत्तान्ययज्ञदत्तपरत्ववत् लक्षणया देवदत्तपुत्रान्यप्रश्नपरत्वस्याप्रतीतिः । तद्वत् कर्मसाध्यं न, अपि तु ज्ञानसाध्यमित्युपदेशानन्तरप्रवृत्तस्य धर्मादन्यत्वेति प्रश्नस्य धर्मविलक्षणज्ञानरूपोपायपरत्वमेव युक्तम् । ननु धर्मशब्दलक्षणया धर्मसाध्यविलक्षणब्रह्मपरत्वम् । तथा अधर्मादन्यत्रेत्यत्रापि सामानाधिकरण्येनोपायपरत्वमेव निश्चितम् । कालत्रयपरिच्छिन्नविलक्षणवाचके उपरितनान्यत्रशब्दद्वये कालत्रयापरिच्छिन्नोपायपरामर्शसंभवात् सामानाधिकरण्यमन्त्रेण प्राप्यपरत्वमेव युक्तम् । नीलो दीर्घो रक्तो ह्रस्वः कः इत्युक्ते नीलदीर्घपदयोः अविरोधात् सामानाधिकरण्यं सिद्धयति । रक्तह्रस्वयोश्च परस्परविरोधात् सामानाधिकरण्यं सिद्धयति । ननु चतुर्णां चशब्दाभावेऽपि सामानाधिकरण्यं दृष्टम् । अपि तु पुरुषद्वयप्रश्नपरत्वमेव । एवमिहापि यच्छब्दान्वितचशब्दद्वयाभावेऽपि न सामानाधिकरण्यमवगम्यग्राह्यते । अस्तु वा भवदुत्तरीत्या सामानाधिकरण्यम् । अथापि प्रश्नप्रतिवचनयोर्द्वितीयव्याख्यायां उपेयप्रश्ने उपेतन्तर्भाववत्



उपायस्याप्यन्तर्भूतत्वात् 'तथाणामेव चैवमुपन्यासः प्रश्नश्चे'ति सूत्रनिर्दिष्टोपायोपेतु  
प्रश्नप्रतिवचनस्य सुषटिततया क्षतेरभावात् 'तत्ते पदं सङ्गहेण ब्रवीमि' इति पदशब्दित-  
प्राप्यस्यैव प्रतिवचनप्रतिपाद्यत्वस्य स्पष्टं प्रतीतेरित्यलं प्रसक्तानुप्रसक्त्या । भूत-  
मनुसरामः ॥ १४ ॥

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्गहेण ब्रवीमि ।

ओमित्येतत् ॥ १५ ॥

एवं पृष्ठो मृत्युः 'न जायते म्रियते' इत्यादिना विस्तरेण प्रतिपादयिषुः इदानीं  
श्रोतुरादरातिशयसिद्धयर्थं प्राप्यवैभवं प्रकाशयन् सङ्ग्रहोक्तिं प्रतिजानीते - सर्वे वेदा  
इति । पद्यते गम्यते इति व्युत्पत्त्या पदशब्दः प्राप्यस्वरूपवाची । यत्स्वरूपं सर्वे वेदाः  
साक्षात्परम्परया वा प्रतिपादयन्तीत्यर्थः । अनेन - अस्या उपनिषदः प्रजापतिविद्यावत् परि-  
शुद्धात्मस्वरूपविषयतैवास्तु - 'न जायते म्रियते वा विपश्चित्', 'हन्ता चेन्मन्यते हन्तु'  
मिति मन्त्रद्वयस्य परिशुद्धात्मस्वरूपपरत्वस्य सम्प्रतिपन्नत्वात् । 'अणोरणीयानि' इति  
मन्त्रद्वय(?)स्यापि 'अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्' । 'निर्व्यापारमनाख्येयं  
व्याप्तिमात्रमनुपमम्' इति स्मृतिवचनाभ्यां सर्वान्तःप्रवेशयोग्यातिसूक्ष्मतया व्यापक-  
तया च प्रतिपादिते प्रत्यगात्मनि उपपन्नत्वात्, 'सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके  
च तदि'ति गीतानुसारेण 'आसीनो दूरं व्रजति शयानो याति सर्वतः' इति वचन  
स्यापि तत्रैव युक्तत्वात्, 'असिष्णु प्रभविष्णु चे'त्युपबृंहणानुसारात् 'यस्य ब्रह्म च क्षतं  
चे'ति मन्त्रस्यापि तत्र सङ्गतार्थत्वात्, 'द्वितीयं विष्णुसंज्ञस्य योगिध्येयं परं पदं'  
'प्रसूतिनाशस्थितिहेतुरीश्वरस्त्वमेव नान्यत् परमं च यत्तद' इति स्मृत्यनुसारेण  
'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदं' इति मन्त्रस्यापि शुद्धात्मस्वरूपे सङ्गतार्थ-  
त्वात्, 'अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गति' इति स्मृत्यनुसारेण 'सा काष्ठा-  
सा परा गति' इति मन्त्रस्यापि परिशुद्धात्मविषयत्वसंभावात्, 'समं सर्वेषु भूतेषु  
तिष्ठन्तं परमेश्वर' इति स्मृत्यनुसारेण 'एष सर्वेषु भूतेष्वि'ति मन्त्रस्यापि शुद्धात्मस्वरूप-  
परत्वोपपत्तेः, 'पराञ्चि स्वामी' इति मन्त्रे परागर्थनिन्दाद्वारेण प्रत्यगर्थस्यैव प्रकरण-  
प्रतिपाद्यत्वाविष्कर्णात्, 'तिष्ठन्तं परमेश्वर' इति गीतानुसारेण 'ईशानो भूत-

भन्वस्ये'ति मन्त्रस्यापि शुद्धात्मस्वरूपे सङ्गतार्थत्वात्, भेदप्रसक्तिमति प्रत्यगात्म-  
स्वरूप एव 'नेह नाने'ति निषेधस्यापि सङ्गतार्थत्वात्, 'अभेदव्यापिनो वायोस्तथाऽसौ  
परमात्मनः' इति स्मृतिप्रत्यभिज्ञापकस्य 'वायुर्यथैको भुवनं प्रविष्ट' इति मन्त्रस्यापि  
शुद्धस्वरूपपरत्वसंभवात्, 'सर्वतः पाणिपाद'मिति गीताभाष्ये ब्रह्मणा परमसाम्यमा-  
पन्ने शुद्धात्मस्वरूपे सर्वतःपाणिपादादिकार्यकर्तृत्वं संभवतीति उपपादितत्वात्, 'एकं  
बीजं बहुधा यः करती'ति मन्त्रस्यापि परिशुद्धपरत्वेऽनुपपत्त्यभावात्, तत्र 'न तत्र सूर्यो  
भाती'ति मन्त्रस्यापि 'न तद्भासयते सूर्यः' 'ज्योतिषामपि तज्ज्योतिस्तमसः पर-  
मुच्यते' इति गीतावचनेन परिशुद्धात्मस्वरूपपरत्वस्य युक्तत्वात्, 'तं स्वाच्छरी-  
रात्प्रवृहे'दिति औपसंहारिकमन्त्रस्य शुद्धात्मपरत्व एव स्वारस्यात् कृत्वाया अन्यु-  
पनिषदः प्रजापतिवाक्यवत् प्रत्यगात्मस्वरूपमात्रपरत्वोपपत्तौ प्रत्यगात्मपरमात्मरूप-  
प्राप्यद्वयपरत्वकेशाश्रयणं वृथा—इति शङ्का प्रत्युक्ता । सर्ववेदप्रतिपाद्यस्यैव 'तत्ते पदं  
सङ्ग्रहेण ब्रवीमी'ति वक्तव्यत्वेन प्रतिज्ञानात् परमात्मस्वरूपप्रतिपादकवेदभागप्रतिपाद्य-  
त्वस्य शुद्धस्वरूपे असंभवात्, शुद्धस्वरूपस्या(प्य)न्तर्यामिणः परमात्मस्वरूपस्य शुद्ध-  
स्वरूपप्रतिपादकभागेनापि प्रतिपाद्यत्वसंभवादिति द्रष्टव्यम् । तपांसि सर्वाणि चेति ।  
तपांसि—तपःप्रधाना उपरितनभागा इति व्यासार्थैर्व्याख्यातम् । यदिच्छन्तो ब्रह्म-  
चर्यं चरन्ति । ब्रह्मचर्यं—गुरुकुलवासस्त्रीसङ्गराहित्यादिलक्षणं यदिच्छन्तोऽनुतिष्ठन्ति ।  
तत्ते पदमिति । सङ्ग्रहेतेऽनेनेति सङ्ग्रहः शब्दः । प्राप्यवक्तव्यत्वप्रतिज्ञापरे  
अस्मिन्मन्त्रे अर्थात् प्रणवप्रशंसाया लभात् 'प्रणवं प्रशंस्ये'ति भाष्यस्य च 'सर्वे  
वेदा' 'इत्यादिपादतयोक्तब्रह्मप्रतिपादकतया प्रशंस्येत्यर्थः' इति श्रुतप्रकाशिका-  
वचनस्य च नानुपपत्तिरिति द्रष्टव्यम् । सङ्क्षेपेण तत्प्रतिपादकं विमिश्रित आह—  
ओमित्येतदिति । 'ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधस्मृतः' इति प्रणवस्य  
ब्रह्मवाचकत्वात् प्रणवावयवद्वयोरकारमकारयोः परजीवावचितया उपायोपेतोऽप्युपदिष्ट-  
त्वमस्तीति द्रष्टव्यम् ॥ १५ ॥

एतद्व्येवाक्षरं ब्रह्म एतद्व्येवाक्षरं परम् ।

एतद्व्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य सत् ॥ १६ ॥

एवं वाचकं प्रणवं द्वाभ्यां मन्त्राभ्यां स्तौति—एतद्व्येवाक्षरं ब्रह्मेति । 'ओमित्य-  
नैनैवाक्षरेण परं (म) पुरुषमभिधायीते'ति ब्रह्मप्राप्तिसाधनव्यानालम्बनत्वादिवदे-

वाक्षरं ब्रह्मप्राप्तिसाधनत्वात् ब्रह्म । एतद्ब्रूयेवाक्षरं परम् । जप्येषु ध्येयेषु च श्रेष्ठमित्यर्थः । एतद्ब्रूयेवाक्षरमिति । एतदक्षरमुपासमानः (उपास्य) अनेनोपासनेन हृदं फलं मे भूयादिति यत् कामयते तस्य तद्भवतीत्यर्थः ॥ १६ ॥

एतदालम्बनं श्रेष्ठं एतदालम्बनं परम् ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

एतदालम्बनं श्रेष्ठम्—एतदोकाररूपमालम्बनं । श्रेष्ठं—ध्यानदेरिति शेषः । अत एव एतदालम्बनं परम्—एतदालम्बनकं ध्यानादि सर्वोत्कृष्टमित्यर्थः । उत्तरार्धस्य स्पष्टार्थः ॥ १७ ॥

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्नं बभूव कश्चित् ।

अजो नित्यश्चाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

प्रथमं तावदप्रत्यगात्मस्वरूपमाह—न जायते म्रियते वेत्यादिना मन्त्रद्वयेन । इदं च प्रस्तुत्य व्यासार्थैरित्थं श्रुतम्—‘इदं मन्त्रद्वयं तावदेकविषयम्, ‘न हन्यते हन्यमाने शरीरे’ इत्येतद्विवरणरूपत्वात् द्वितीयमन्त्रस्य । हन्ता चेदिति मन्त्रश्च जीवविषय एव । लोकस्य परमात्मनि हन्तृहन्तव्यभावप्रतिपत्त्यभावात् । परमात्मा हि प्रत्यक्षागोचरः । कथं तस्मिन्वध्यतादिप्रतिपत्तिः । अहमेनं हन्मि अयं मां हन्तु-मागच्छतीति वध्यधातुकभावाभिमानो हि देहिनां जीवविषय एव । ननु ‘नास्य जरयैतज्जीर्यती’ तिवत् परमात्मनोपि हननप्रतिषेध उपपद्यते । सत्यम्, तत्र दहराकाशस्य देहान्तःस्थित्या शक्तिविकारनिषेध उपपद्यते । इह तु लोकसिद्धा भ्रान्तिरनुद्य निरस्यते । न हि परमात्मनि वध्यधातुकभावभ्रान्तिः कस्याप्यस्ति । अतः अनुवादनिषेधावनुपपन्नौ । ‘न जायत’ इति मन्त्रश्च तेनैकार्थः । अतः मन्त्रद्वयमपि जीवविषयकमेवेति । अक्षरार्थस्तु—न जायते म्रियते वा विपश्चित्—विपश्चित्त्वाहोऽयमिदानीमपि जननमरणशून्य इत्यर्थः । नायं कुतश्चित्—उत्पादकशून्यः । न बभूव कश्चित्—पूर्वमपि मनुष्यादिरूपेण जननशून्यः । न जायत इत्यत्र हेतुमाह—अज इति । न म्रियत इत्यत्र हेतुमाह—नित्य इति । न कुतश्चिदित्यत्र हेतुमाह—आश्वत इति । पूर्वं न बभूवेत्यत्र हेतुमाह—पुराण इति ।

ननु कथमस्य नित्यत्वम्, शरीरान्तर्धर्तितिनक्षरीरविनाशानुविनाशित्वावश्यभावादित्यत आह — न हन्यते इति । स्पष्टोर्थः ॥ १८ ॥

हन्ता चेन्मन्यते हन्तुः हतश्चेन्मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

तदेवोपपादयति—हन्ता चेदिति । हन्ताचेन्मन्यते हन्तुः—अहमेनं वधि(हनि)-  
ष्यामीति देहात्मदृष्ट्या मन्यते चेदित्यर्थः । हतश्चेन्मन्यते हतम्—छिन्नदेहाव्ययः  
देहात्मदृष्ट्या आत्मानं हतोऽहमिति मन्यते चेदित्यर्थः । उभौ तौ न विजानीतः ।  
आत्मस्वरूपमिति शेषः । नायं हन्ति । आत्मानमिति शेषः । न हन्यते—  
आत्मस्वरूपमिति शेषः । न च वेदान्तवेद्यपरिशुद्धात्मस्वरूपे कथं हननादिप्रसक्तित्  
पूर्वकनिषेधाविति वाच्यम् । तस्यैव क्षेत्रीभूततया तत्प्रयुक्ततत्संभवादिति द्रष्टव्यम् ।

इमौ मन्तौ प्रस्तुत्य विरूपादे चिन्तितम् । तल हि 'वायुश्चान्तरिक्षं  
चैतदभूतमिति वाय्वन्तरिक्षयोनित्यत्वश्रवणेपि 'आत्मन आकाशसंभूतः  
आकाशाद्वायुः' इति तयोस्तत्तिश्रवणात् एकविज्ञानेन सर्वविज्ञानसिद्धयर्थं  
सर्वस्य वस्तुनो ब्रह्मविकारत्वस्यावश्यणीयत्वाच्च यथोत्पत्तिरङ्गीक्रियते, एवं  
जीवानां नित्यत्वश्रवणेपि 'तोयेन जीवान्विसर्जं भूम्यां' 'प्रजापतिः प्रजां असृजते'ति  
जीवानामपि सृष्टिश्रवणात् एकविज्ञानेन सर्वविज्ञानसिद्धयर्थं जीवस्यापि सृष्टिरभ्युप-  
गन्तव्येति पूर्वपक्षे प्राप्ते—'नात्मा श्रुतेर्नित्यत्वाच्च ताभ्यः' इति सूत्रेण सिद्धान्तितम् ।  
आत्मा नोत्पद्यते 'न नायते म्रियते वा विपश्चित्' 'ज्ञाशौ द्वावजा' वित्युत्पत्ति-  
निषेधश्रुतेः । ताभ्य एव श्रुतिभ्यः नित्यत्वावगमाच्च । नचोत्पत्तिश्रुतिसर्वविज्ञान  
प्रतिज्ञाविरोधश्चक्ष्यः । स्वरूपस्य नित्यत्वेऽपि ज्ञानसङ्कोचविकासलक्षणाभ्यन्तरेण  
रूपान्वस्थान्तरापत्तिसत्त्वेन उत्पत्तिश्रुतेः सर्वविज्ञानप्रतिज्ञायाश्चोपपत्तेः । उत्पत्ति-  
निषेधश्रुतेश्च स्वरूपान्व्यथाभावलक्षणोत्पत्त्यभावपरतया अविरोधात् । इयंस्तु विशेषः ।  
चिदचिदीश्वराणां तयाणामपि अवस्थान्तरापत्तिलक्षणोत्पत्तिरूपो विकारोऽस्त्येव ।  
तथाप्यचेतनानां स्वरूपान्व्यथाभावलक्षणा उत्पत्तिः । जीवानां तु सा नास्ति । अपितु  
ज्ञानसङ्कोचविकासलक्षणस्वभावान्व्यथाभावरूपा उत्पत्तिः । ईश्वरस्य तु तन्निवन्तृत्वाद्य-  
वस्थासत्त्वेपि उक्तलक्षणानिष्टविकारद्वयाभावात् 'नित्यो नित्याना' मिति परमात्मन

इतरविलक्षणनित्यत्वोक्तिरिति द्रष्टव्यम् । वर्णितश्च सूत्रार्थः ।

ननु 'न जायतेम्रियते वा' इति श्रुतिप्रतिषिद्धां जीवोत्पत्तिं 'वासुदेवात्सङ्कर्षणो नाम जीवो जायते' इति प्रतिपादयतः पाञ्चरात्रस्य कथं प्रामाण्यं मिति चेत्—अस्याः शङ्कायास्तर्कपादे निराकृतत्वात् । तथाहि—वासुदेवात्सङ्कर्षणो नाम जीवो जायते' इति जीवोत्पत्तिः प्रतिपाद्यते । सा च जीवे न संभवति । तथा 'सङ्कर्षणात्मद्युभसंज्ञं मनो जायते' इति कर्तृजीवात्करणस्य मनसः उत्पत्तिः श्रूयमाणापि न संभवति । कर्तृजीवात्करणोत्पत्तेः 'एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि चे'ति मनसो ब्रह्मोत्पत्तिप्रतिपादकश्रुतिविरुद्धत्वादिति 'उत्पत्त्यसंभवात्' 'न च कर्तुः करण'मिति सूत्रद्वयेन पूर्वपक्षं कृत्वा 'विज्ञानादिभावे वा तदप्रतिषेधः' विप्रतिषेधाच्चे'ति सूत्राभ्यां सिद्धान्तितम् । वाशब्दः पूर्वपक्षव्यावृत्त्यर्थः । विज्ञानं च तदादि च विज्ञानादि । ननु च 'क्यन्तो धुरिति आदिशब्दस्य नित्यपुल्लिङ्गत्वात्कथमेतदिति चेत्—नायं धुः । अपि ■ 'अद भक्षणे' इत्यस्मादावश्यकार्थे णिनिप्रत्यये 'आदि' इति रूपं सिद्धयति । तेन च निखिलजगत्संहर्तृत्वमुखेन कारणत्वं प्रतिपाद्यत इति द्रष्टव्यम् । आदि विज्ञानं परमात्मेत्यर्थः । 'सङ्कर्षणो नाम जीवो जायते' इति श्रुतस्य जीवशब्दार्थस्य तदभिमानिपरमात्मभावे सति शास्त्रप्रामाण्याप्रतिषेधस्सिद्ध्यति । परमात्मनश्च जननं नाम स्वेच्छाधीनशरीरपरिग्रहः । तस्मिन्नेव पाञ्चरात्रे 'स ज्ञानादिरनन्तश्चे'ति जीवोत्पत्तेर्विशेषेण प्रतिषिद्धतया तद्विरुद्धाभिधानासंभवात् 'सङ्कर्षणो नाम जीवो जायते' इत्यनेन जीवाभिमानिसङ्कर्षणस्य इच्छाधीनशरीरपरिग्रहरूपोत्पत्तिः प्रतिपाद्यत इति न पाञ्चरात्रप्रामाण्यमिति सूत्रयोरर्थः ।

ननु सांख्यपाशुपताद्यधिकरणवदिदमप्यधिकरणं पाञ्चरात्रप्रामाण्यप्रतिषेधकं किं न स्यादिति चेत् — वेदोपबृंहणाय भारतसंहितां कुर्वता नादरायणेन—

‘इदं शतसहस्राद्धि भारताख्यानविस्तरात् ।

आमय्य मतिमन्थानं दध्ने घृतमिवोद्धृतम् ॥

नवनीतं यथा दध्ने द्विपदां ब्राह्मण्यो यथा—

आरण्यकं च वेदेभ्यः ओषधीभ्यो यथाऽऽमुतम् ॥

हृदं महोपनिषदं चतुर्वेदसमन्वितम् ।  
 सांख्ययोगकृतान्तेन पाञ्चरात्रानुशब्दितम् ॥  
 इदं श्रेय इदं ब्रह्म इदं हितमनुत्तमम् ।  
 ऋग्यजुस्सामभिर्जुष्टं अधर्वाङ्गिरसैस्तथा ॥  
 भविष्यति प्रमाणं वै एतदेवानुशासनम् ।  
 ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैश्च कृतलक्षणैः ॥  
 अर्चनीयश्च सेव्यश्च पूजनीयश्च माधवः ।  
 सात्वतं विधिमास्थाय गीतस्सङ्कर्षणेन यः ॥  
 अस्मात्प्रवक्ष्यते धर्मान्मनुस्स्वार्थभुवस्तथा ॥

इत्यादिभिर्वचनैः बहुषु स्थलेषु पाञ्चरात्रप्रामाण्यं प्रतिष्ठापितवता शारीरकशास्त्रे  
 तत्प्रामाण्यं निराक्रियत इत्यस्यासङ्गतत्वात् । नन्वेवं—

'एवं तत्त्वमिदं कृत्स्नं सांख्यानां विदितात्मनाम् ।  
 यदुक्तं यतिभिर्मुख्यैः कपिलादिभिरीश्वरैः ॥  
 यस्मिन्नविभ्रमाः केचित् दृश्यन्ते मनुजर्षभ ।  
 गुणाश्च यस्मिन्बहवः दोषहानिश्च केवला ॥'

इति कापिलमतस्य भारते भ्रमादिदोषाभावप्रतिपादनात् 'सर्वेषु च नृपश्रेष्ठ ज्ञानेष्वेतेषु  
 दृश्यते । यथायमं यथान्यायं निष्ठा नारायणः प्रभु'रिति सांख्ययोगपाशुपतादीनामपि  
 नारायणनिष्ठत्वप्रतिपादनात् 'समेव शास्त्रकर्तारः प्रवदन्ति मनीषिणः' इति तच्छास्त्र-  
 कर्तृणामपि नारायणप्रतिपादकत्वस्य प्रतिपादनात् 'सांख्यं योगः पाञ्चरात्रं वेदाः  
 पाशुपतं तथा । आत्मप्रमाणान्येतानि न हन्तव्यानि हेतुभि' रिति स्ववैषम्यप्यात्म-  
 प्रमाणत्वप्रतिपादनाच्च 'सर्वे प्रमाणं हि तथा यथैतच्छास्त्रमुत्तम'मिति पाञ्चरात्रदृष्टान्तेन  
 इतरशास्त्राणामपि प्रामाण्यप्रतिपादनाच्च तथादे सांख्यपाशुपताद्यागमनामपि प्रामाण्यं  
 न निराक्रियत इति चेत्—सत्यम् । भ्रमविप्रलिप्सादिराहित्यं शास्त्रकर्तृणां परमतात्पर्यं  
 नारायण एवेति च समानम् । तथापि अबहुश्रुततया तद्वक्तृणां हृदयमजानन्तः

आपातप्रतिपन्नमेवार्थं तात्त्विकं मन्यमाना ये प्रत्यवतिष्ठन्ते, तान्प्रति सांख्याद्यागमानां  
आपातप्रतिपन्नार्थमात्रपरत्वमन्वारुह्य सूत्रकृता तन्निरसनं कृतम् । पाञ्चरात्रशास्त्रं तु  
परतत्त्वहितपुरुषार्थानामेवापाततोऽपि प्रतीतिः वेदविरुद्धनिमित्तोपादानभेदाद्यप्रतीतिश्च  
कृत्स्नं प्रमाणमेवेति नैकदेशोप्यप्राप्ताप्यशङ्कावकाश इति द्रष्टव्यम् । एवमेव व्यासार्थ-  
रुक्तम् । प्रकृतममुसरामः ॥ १९ ॥

**अणोरणीयान् महतो महीयानात्मास्य जन्तोर्निहितो गुहा-  
याम् । तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमा-  
नमात्मनः ॥ २० ॥**

एवं मन्त्रद्वयेन प्रत्यगात्मस्वरूपं विशोध्य तदात्मभूतपरमात्मस्वरूपमाह—अणोरणीया-  
नित्यादिना । अणोः—सर्वाचेतनापेक्षया सूक्ष्माचेतनात् अणुतरः ततोऽपि सूक्ष्मः  
तदन्तः प्रवेशयोग्य इत्यर्थः । महतः—आकाशादेरपि महतरः स्वाव्याप्तवस्तुरहित  
इत्यर्थः । अस्य जन्तोः—‘न जायते म्रियते वे’ति मन्त्रद्वयनिर्दिष्टस्य । आत्मा—  
अन्तःप्रविश्य नियन्तेत्यर्थः । अतश्च पूर्वमन्त्रद्वयनिर्दिष्टात् प्रत्यगात्मस्वरूपात् अणो-  
रणीयानिति मन्त्रसन्दर्भप्रतिपादोऽन्य एवेति सिद्धम् । न च अस्य जन्तोरित्यस्य  
ब्रह्मगुहावाचिना संबन्धसापेक्षेण गुहायामित्यनेनैवान्वितत्वेन नात्मेत्यनेनान्वय इति  
शङ्क्यम् । आत्मशब्दान्वितस्यैव काकाक्षिन्याथेनोभयत्रान्वये दोषाभावात् । ‘मूलतः  
शास्त्रां परिवास्योपवेष्टं करोति’ इत्यत्र शास्त्रां मूलतः परिवास्य मूलत उपवेष्टं करोतीति  
परिवासनान्वितस्यापि मूलत इत्यस्य उपवेष्टं करोतीत्यनेनापि अन्यस्याङ्गीकृतत्वात् ।  
जीवब्रह्मगुहावर्तित्वप्रतिपादनेऽपि जीवभेदसिद्धेश्च । नहि जीवस्यैव जीवगुहावर्तित्व-  
प्रतिपादने प्रयोजनमस्ति । ननु ‘न जायत’ इत्युपन्यस्तस्यात्मनः जायमानवाचिजन्तुशब्देन  
परावर्शस्यानुपपत्तेश्च अस्य जन्तोरित्यस्य प्रत्यक्षादिसन्निधापितदेहपरताया एव कल्-  
प्यत्वेन तद्गुहाहित आत्मा प्रागुपन्यस्तो जीव एवास्तु । न च कर्तृत्वभोक्तृत्वादि-  
विशिष्टतया सदा अहमिति भासमाने जीवे ‘कर्तुं मदामदं देवं मदन्यो ज्ञातुमर्हति’  
‘क इत्या वेद यत्त सः’ इति उत्तरसन्दर्भप्रतिपाद्यदुर्विज्ञानत्वं कथमन्वेति वाच्यम् ।  
जीवस्य कर्तृत्वादिविशिष्टतया सर्वत्रैकवितित्वेऽपि मुक्तप्राप्यब्रह्मस्वरूपविशिष्टतया  
दुर्विज्ञानसंभवादिति चेत् । ‘प्राणी तु चेतवो जन्मी जन्तुब्रह्मसरीरिण’ इति जन्तु-

शब्दस्य चेतनपर्यायतया प्रकृतजीववाचित्वसंभवात् । अस्येति शब्दस्य च पूर्वसन्दर्भो-  
पस्थापितप्रत्यगात्मविषयत्वसंभवे प्रत्यक्षाद्युपस्थापितदेहविषयत्वाश्रयणस्यायुक्तत्वात् ।  
अत्यन्ताणुत्वमहत्त्वयोः 'एष म आत्मान्तर्हृदये अणीवान् व्रीहेर्वा यवाद्वा सर्षपाद्वा श्या-  
माकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान् पृथिन्या ज्यायानन्त-  
रिक्षात् ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ' इत्यादिषु परमात्मधर्मतया अणोरणीया-  
निति मन्त्रप्रतिपाद्यस्य जीवत्वशङ्काया असंभवात् । ननु 'नेतरोऽनुपपत्ते' रिति सूत्रे  
'सह ब्रह्मणः विपश्चिते' ति वाक्यश्रुतविपश्चित्वस्य ब्रह्मासाधारणलिङ्गत्वस्य भाष्ये  
प्रतिपादितत्वात् 'न जायते म्रियते वा विपश्चि' दिति मन्त्रस्यापि पररीत्या परमात्म-  
परत्वमेवास्तु । एवं सति 'अन्यत्र धर्मा' दिति व्रश्चस्य प्राप्यद्वयपरत्वं प्रतिवचनस्य प्राप्य-  
द्वयपरत्वमाश्रित्य 'न जायते' इत्यादिमन्त्रद्वयस्य प्राप्यजीवस्वरूपपरत्वं, अणोरणीया-  
निति सन्दर्भस्य च परमात्मपरत्वमित्यादिपरिकल्पनक्लेशो नाश्रयणीय इति चेत्—न ।  
हननादिप्रतिषेधाद्यनुपपत्त्या विपश्चित्छब्दे मुख्यार्थत्यागस्यावश्यकत्वेन तन्मन्त्रद्वय-  
स्याणोरणीयाधित्यादिमन्त्रसन्दर्भस्य च एकविषयत्वासंभवात् । शिष्टमुत्तरत्र स्पष्टयिष्यते ।  
तमक्रतुं पश्यतीति । तं—तादृशं परमात्मानं अक्रतुः—काम्यकर्मादिरहितस्सन-  
धातोः धारकस्य परमात्मनः प्रसादात् आत्मनः महिमानं—महत्त्वसंपादकं स्वसार्वज्ञ्या-  
दिगुणविर्भावहेतुभूतं परमात्मानं यदा पश्यति तदा वीतशोको भवतीत्यर्थः । शुभ्वाद्यधि-  
करणे 'जुष्टं यदा पश्यत्यन्यमीश' इति मन्त्रखण्डं प्रस्तुत्य 'अयं यदा स्वप्नादन्यं  
सर्वस्येशं प्रीयमाणमस्येश्वरस्य महिमानं च निखिलजगन्नियमनरूपं पश्यति तदा  
वीतशोको भवती' ति भगवता भाष्ययुक्ता व्याख्यातत्वात् तदनुसारेणापि परमात्मनः  
निखिलजगन्नियमनरूपं महिमानं च यः पश्यति स वीतशोको भवतीत्यर्थः । धातुप्रसा-  
दाद्वीतशोको भवतीति वान्वयः । 'प्रसीदत्यच्युतस्तस्मिन्मत्तने क्लेशसंक्षय' इति  
स्मृतेरिति द्रष्टव्यम् । 'अक्रतुं पश्यति धातुः प्रसादान्महिमानमीशम्' इति पाठे—  
अक्रतुं—कर्मकृतोत्कर्षापकर्षशून्यमित्यर्थः । धातुः—भगवतः ॥ २० ॥

आसीनो दूरं व्रजति शयानो याति सर्वतः । कस्तं मदामर्दं  
देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

धातुप्रसादशब्दितभाष्यदनुग्रहशून्यस्य परमात्मतत्त्वमत्यन्तालौकिकत्वाद्दुरधिगम-  
मिति दर्शयति—आसीनो दूरं व्रजति शयानो याति सर्वत इति—सर्वान-



कत्वेन इतरत्वं विरुद्धतया प्रतीयमाना अप्यासीनत्वादुसंगन्तत्वादिधर्मा जीवद्वारा तत्र सन्तीति भावः । कस्तमिति । हर्षाहर्षविरुद्धधर्ममध्यस्थं तं परमात्मप्रसादानुगृहीत-  
मादृशजनादन्यः को वा ज्ञातेत्यर्थः ॥ २१ ॥

अशरीर\* शरीरेष्वनवस्थेष्ववस्थितम् । महान्तं विभुमात्मानं  
मत्वा धीरो न शोचति ॥ २२ ॥

अशरीरमिति । कर्मकृतशरीररहितं, अनवस्थेषु—अस्थिरेषु, नित्यत्वेन तत्र स्थितं  
महान्तं विभुं—महावैभवाशालिनं आत्मानं मत्वा धीरो न शोचति ॥ २२ ॥

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन् स्वाप् ॥ २३ ॥

ईदृशात्मप्राप्त्युपायं दर्शयति—नायमात्मेति । अत्र प्रवचनशब्देन मननस्यैव  
ग्रहीतुमुचितत्वादध्यापनरूपस्य प्रवचनस्य हेतुत्वाप्रसक्तेश्च तथैव व्यासार्थैर्विवृतत्वाच्च  
प्रवचनं मननम् । यमेवैष वृणुते तेन लभ्यः । एषः परमात्मा यं साधकं प्रार्थयते  
तेन लभ्यः प्रार्थनीयपुंसा लभ्य इत्यर्थः । तत्प्रार्थनीयत्वं च तत्प्रियतमस्यैव पुंसः ।  
तत्प्रियतमत्वं च तत्प्रीतिमत एव । ततश्च भगवद्विषयिणी उपासकस्य प्रीतिः  
भगवत् उपासके प्रीतिमुत्पाद्य तत्प्राप्तिहेतुर्भवतीत्यर्थः । तस्यैव आत्मा विवृणुते  
तन् स्वाप्—तस्य उपासकस्य एष आत्मा परमात्मा स्वरूपं प्रकाशयति स्वात्मानं  
प्रयच्छतीत्यर्थः । वृणुते इति पाठेऽपि स एवार्थः ॥ २३ ॥

नाविरतो दुश्चरिताभाशान्तो नासमाहितः । नाशान्तमानसो

वापि प्रज्ञानेनैवमाप्नुयात् ॥ २४ ॥

परमात्मप्राप्तिहेतुभूतोपासनाङ्गतया कांश्चिद्धर्मानुपदिशति—नाविरतो दुश्चरिता-  
दिति । परदारपरद्रव्यापहारदिनिवृत्तः अनुष्णान्तकामक्रोधवेगः नानाविधव्यापारविक्षिप्त-  
तयाऽनवहितचित्तः अनिगृहीतमनाश्च एते—परमात्मानं प्रज्ञानेन नाप्नुयादित्यर्थः ।  
पुरुषार्थस्यैकमृतवदननिषेधस्य दर्शपूर्णमासप्रकरणे कृत्वाङ्गतया 'नानृतं वदे' इति  
निषेधवत् पुरुषार्थस्यापि दुश्चरितविरत्यादेरुपासनाङ्गतया विधानमुपपद्यते । ततश्च  
यस्तु पुरुषार्थमपि दुश्चरितनिषेधमतिरुद्धं परमात्मोपासनमविगुणं चिकीर्षति तस्य  
दुश्चरितनिषेधरूपाङ्गवैगुण्यादुपासनसाधुष्वैव सिद्ध्यतीत्यर्थः ॥ २४ ॥

यस्य ब्रह्म च क्षतं च उमे भवत ओदनः । मृत्युस्योप-  
सेचनं क इत्था वेद यत्र सः ॥ २५ ॥

॥ इति द्वितीया बह्वी ॥

यस्य ब्रह्मचेति । ब्रह्म च क्षत्रं च—ब्रह्मक्षत्राख्यवर्णद्वयोपलक्षितकृत्क्षराचरात्मक-  
मिदं जगत् । यस्य ओदनो भवति—यस्य विनाश्यो भवतीत्यर्थः । यस्य मृत्युः  
स्वयमद्यमानत्वे सति अन्यस्यादनहेतुर्भवति, सः निखिलचराचरसंहर्ता परमात्मा यत्र  
यस्मिन् प्रकारे स्थितः यत्प्रकारविशिष्टः तं प्रकारमित्यमिति को वेदेत्यर्थः । ननु  
ब्रह्मक्षत्रपदेन कृत्क्षराचरग्रहणे किं बीजमिति चेदुच्यते । ब्रह्म च क्षत्रं च ओदन  
इत्युक्ते ब्राह्मणक्षतियवर्णयोः किञ्चित्प्रति ओदनशब्दमुख्यार्थत्वासंभवात् ओदन-  
शब्देन भोग्यत्वं वा विनाश्यत्वं वा लक्षणीयम् । न हि ब्रह्मक्षत्रमात्रमोक्ता तन्मात्र-  
संहर्ता वा कश्चिज्जीवो वा परमात्मा वाऽस्ति । नन्वन्तरादित्यविधायां 'ये चामुष्मात्परा-  
श्चो लोकास्तेषांवेष्ट' इति सर्वलोकेश्वरे परमात्मनि उपासनार्थं लोकविशेषेशितृत्व-  
श्रवणवत् सर्वसंहर्तार्यपि परमात्मनि ब्रह्मक्षत्रसंहरणमुपासनार्थमुपदिश्यतामिति चेन्न ।  
तद्वदुपासनाप्रकरणत्वासंभवात् । अतः ब्रह्मक्षत्रग्रहणस्य चराचरमात्रोपलक्षणत्वं  
युक्तम् । उक्तं च सूत्रभूता 'अथा चराचरैर्ग्रहणात्' इति । नन्वेवमपि ओदनशब्देन  
किमिति विनाश्यत्वं लक्ष्यते । गौणत्वमपि शब्दस्य साधारणमुणमपहाय असाधारण-  
गुणेनैव निर्वाह्यम् । नष्टाग्निर्माणवक इत्यत्र अग्निशब्देन पैत्र्यादेरिव द्रव्यत्वादे-  
रुपस्थितिरेति । अत एव 'पैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्धातृणां प्र यजमानस्ये'  
त्यध्वर्युपैषे उद्धातृशब्दस्य बहुवचनानुरोधेन बहुषु वृत्तौ वक्ष्य्यायां षोडशत्विक्षाधा-  
रणाकारं विहाय उद्धातृगणमात्रलक्षणा पूर्वतन्त्रे वर्णितः । तद्वदिहापि ब्रह्मक्षत्रयोरोदन-  
शब्दमुख्यार्थत्वासंभवेपि भोग्यत्वभोग्यत्वरूपांतरङ्गाकाररस्यैव लक्षणयाऽपि ग्रहणं  
युक्तम् । नन्वत्यन्तबहिरङ्गस्य विनाश्यत्वाकारस्य, येन निखिलचराचरसंहर्ता परमात्माऽत्र  
व्याप्ये प्रतीयेतैति चेत् उच्यते । वक्ष्यपि विनाश्यत्वं साधारणाकारः, तथापि मृत्युस्य-  
ोपसेचनमिति वाक्यशेषानुरोधात् साधारणोऽपि गौण्या वृत्त्य लक्षयितुमुचितः । ननु  
उपसेचनशब्दापेक्षया ओदनशब्दस्य मुख्यत्वात् ओदनशब्दस्वास्यानुरोधेन असा-  
धारणाकाररूपभोग्यत्वे लक्षिते जघन्यमुपसेचनपदमबाधकत्वाभिप्रायेण कश्चिद्विधीय-

ताम् । अतः ब्रह्मक्षत्रभोक्ता यः यस्य च मृत्युरवाधकः सोऽस्मिन्मन्त्रे प्रतिपाद्यः भोक्तृत्वं च जीवस्यैवेति स एवास्मिन्मन्त्रे प्रतिपाद्यतामिति चेत्—उच्यते । उपसेचनत्वेन रूपितस्य मृत्योः ओदनत्वरूपितेन ब्रह्मक्षत्रशब्दितेन दध्यन्नवत् प्रसीतसम्बन्धस्य सर्वात्मना बाधप्रसङ्गात् । नहि यस्य ब्रह्मक्षत्रं च भोग्यं यस्य च मृत्युरवाधक इत्युक्ते मृत्योः ब्रह्मक्षत्रस्य च सम्बन्धः प्रतीयते । अतः उपसेचनशब्दस्य ओदनशब्दापेक्षया जघन्यत्वेऽपि अबाधकत्वरूपसाधारणगुणं विहाय स्वयमद्यमानत्वे सति अन्यादनहेतुत्वरूपासाधारणरूप एव ग्राह्यः । ततश्च एकवाक्यान्तर्गतचरमश्रुतोपसेचनपदानुसारेण ओदनशब्देनापि विनाश्यत्वमेव लक्षणीयम् । स्वबुद्ध्युपस्थापनीय-विशेषाकाररूपगुणग्रहणादपि एकवाक्यतापन्नपदान्तरोपस्थापितगुणग्रहणस्यैव बुद्धि-लाघवेन एकवाक्यतासामर्थ्यानुरोधेन च न्याय्यत्वादित्यस्यार्थस्य अतृधिकरणे निर्णीतत्वादित्यलं पल्लवितेन ॥ २५ ॥

॥ इति द्वितीयबह्वीः खण्डः ॥

॥ अथ तृतीया बह्वी ॥

हरिः ओं ॥ अतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्रयो वे च सिणाचिकेताः ॥ १ ॥

‘क इत्या वेद यत्न सः’ इति अस्य दुर्ज्ञानत्वे, अत्र इत्थमास्ते इत्यस्यार्थस्य दुर्बोधत्वेन न वयं तदुपासने शक्ताः इति मन्यमानं प्रति उपास्योपासकयोरेकगुहानु-प्रवेशेन परमात्मनस्तुपास्यत्वाद्वयमपि उपासितुं शक्ता इति द्वाभ्यां मन्त्राभ्यां दर्शयति—अतं पिबन्तावित्यादिना । सत्यपदवाच्यावश्यंभाविकर्मफलमनुभक्तौ सुकृतसाध्ये लोके अस्मिन्नेव लोके वर्तमानौ हृदयकुहरे प्रविष्टौ तत्रापि परमाकाशे परार्थे—परार्थं सङ्गृह्याया उत्तरावधिः तद्वर्हतीति परार्थस्य, अल्लुष्ट इत्यर्थः । तादृशे हार्दिकाशे वर्तमानौ । छायातपशब्दाभ्यां ज्ञाज्ञौ लक्ष्येभ्ये । अङ्गशब्देन जीवनिर्देयस्य अयमभिप्रायः । उपास्योपासकयोरेक-

गुहावर्तित्वे तयोरेव प्राप्यप्राप्तृतया प्राप्यस्य च तत्प्राप्तिसाधनरथत्वेन रूपिते शरीरेऽवस्थानमवुक्तम् । न हि रथेन प्राप्तव्योऽर्थः रथस्यो भवतीति शङ्का न कार्या । प्राप्यस्य परमात्मनः तत्रावस्थितत्वेऽपि जीवस्य 'पराभिध्यानात् तिरोहित' मित्युक्तरीत्या परमात्मसङ्कल्पमूलकर्मरूपाविद्याकेष्टितया तदनुभवलक्षण-तत्प्राप्तेरभावेन प्राप्तप्राप्ययोर्योर्वपरयोः रथत्वरूपितशरीरान्तर्वर्त्येकगुहावर्तित्वकथने नानुपपत्तिरिति । पञ्चाग्रयो ये च लिणाचिकेताः—पञ्चामिशुक्ष्णपरिशुद्धान्तः-करणाः । त्रिणाचिकेताः—उक्तोऽर्थः । एवंमूता ब्रह्मविदो वदन्तीत्यर्थः । केवलपञ्चामित्रिणाचिकेतानामीदृशपरमात्मप्रतिपादनासामर्थ्यात् ब्रह्मविदामेव पञ्चामि-त्वत्रिणाचिकेतत्वे विशेषणे । अस्य मन्त्रस्य जीवपरमात्मपरत्वं सूचितं—'गुहां प्रविष्टावात्माना' विति । ननु कर्मफलभोगशून्ये परमात्मनि 'ऋतं पिबन्ता' विति निर्दिष्टकर्मभोक्तृत्वासंभवात्, सुकृतसाध्यलोकवर्तित्वगुहावच्छिन्नत्वयोः सर्वगते परस्मिन् ब्रह्मण्यसंभवात्, छायातपनिर्दिष्टाप्रकाशत्वप्रकाशत्वयोरपि जीवपरमात्मपरत्वे असंभवात्, बुद्धिजीवपरत्वे तु तस्य सर्वस्याप्युपपत्तेः, कर्मफलभोगकरणे कर्तृत्वोपचारेण पिबन्ता-विति निर्देशस्याप्युपपत्तेः बुद्धिजीवपरत्वमेवास्य मन्त्रस्य युज्यत इति चेत्—एवमेव हि 'गुहां प्रविष्टा' विति सूत्रे आशङ्क्य संख्याश्रवणे सत्येकस्मिन् संप्रतिपन्ने द्विती-याकांक्षायां प्रतिपन्नजातिभुक्जीव्य व्यक्तिविशेषपरिग्रहे बुद्धिलाघवाद्भिजासीत्यपरिग्रहे जातिव्यक्तिबुद्धिद्वयपेक्षया गौरवात् संप्रतिपन्नजातीयपरिग्रहो युक्तः । लोके 'प्यस्य गोद्वितीयोऽन्वेष्टव्यः' इत्यादौ तथा दर्शनात् । तथाच ऋतपानलिङ्गावगतस्य जीवस्य द्वितीयः चेतनत्वेन तत्सजातीयः परमात्मैव आह्वः । परमात्मनः प्रयोजककर्तृतया पिबन्ताविति निर्देशस्यापि संभवात्, अन्तःकरणे स्वतन्त्रकर्तृत्व-प्रयोजककर्तृत्वयोरभावेन पिबन्ताविति निर्देशस्य सर्वथाप्यसंभवात्, सर्वगते ब्रह्मणि सुकृतसाध्यलोकवर्तित्व-स्यापि संभवात्, अस्मिन्नेव प्रकरणे 'गुहाहितं गह्वरेष्ठ' मिति परमात्मनो गुहाप्रवेश-श्रवणेन गुहाप्रवेशस्याप्युपपत्तेः, छायातपशब्दाभ्यां किञ्चिद्दृशसर्वज्ञयोः प्रतिपादन-संभवात् जीवपरमात्मपर एवायं मन्त्र इति समर्थितत्वात् न त्वदुक्तशङ्कावकाशः । 'तयोरन्यः पिप्पलं स्वाद्वत्तीति सत्त्व' मिति पैञ्जिरहस्यब्राह्मणानुसारेण 'द्वा सुपर्णे' ति मन्त्रस्य बुद्धिजीवपरत्वात्, 'इयदामननात्' इत्यधिकरणे ऋतं पिबन्ताविति मन्त्रस्य 'द्वा सुपर्णे' ति मन्त्रैकवर्त्यस्य प्रतिपादितत्वात् अथमपि मन्त्रः बुद्धिजीवपर इत्यस्या-

शशङ्कायाः 'गुहां प्रविष्टावात्माना' विति सूत्रकृतैव निराकृतत्वात् । किञ्च जीवे गुहाप्रवेशस्य बुद्ध्यापाधिकतया स्वतःप्रवेशवत्या बुद्ध्या सह जीवस्य 'गुहां प्रविष्टा' विति गुहाप्रवेशवर्णनं न सङ्गच्छते । उपप्लवकाधीनगुरुत्वशालिनि सुवर्णे गुरु सुवर्णमिति व्यवहारसम्भवेऽप्युपप्लवकसुवर्णे गुरुणी इति व्यवहारादर्शनात् । अत एव परपक्षे सूत्रानुसारेण अस्य मन्त्रस्य जीवपरमात्मपरतया कृतं योजनान्तरमप्यनुपपन्नम् । 'अनेन जीवेनात्मनानुप्रविश्ये' ति श्रुत्यनुसारेण परमात्मनो जीवभावेनानुप्रवेशोपि परमात्मरूपेणानुप्रवेशाभावात् जीवपरमात्मानौ गुहां प्रविष्टाविति निर्देशानुपपत्तिः । जीवभावेन ब्रह्मणस्संसारमभिप्रेत्य ब्रह्म संसरतीति व्यवहारसत्त्वेपि जीवब्रह्मणी संसरत इति व्यवहारसंभवात् । 'जीवेशावाभासेन करोति माया चाविद्या च स्वयमेव भवति, कार्योपाधिरसं जीवः कारणोपाधिरीश्वरः' इति वचनानुसारेण प्रति(परि)भूहीते अविद्याया वा अन्तःकरणस्य वा जीवोपाधित्वमिति पक्षद्वयेपि नाविद्यान्तःकरणयोः प्रतिबिम्बोपाधित्वं युज्यते । स्वच्छद्रव्यप्रतिहति-परावृत्तनायनरश्मिगृह्यमाणस्यैव प्रतिबिम्बशब्दार्थतया अचाक्षुक्त्य चैतन्यस्य प्रतिबिम्बत्वासंभवेन अविद्याप्रतिबिम्बोऽन्तःकरणप्रतिबिम्बो वा जीव इत्याश्रयणायोगात् । अतोऽविद्यावच्छिन्नः अन्तःकरणावच्छिन्नो वा जीव इति पक्षद्वयमेव परिशिष्यते । तत्र च हृदयगुहायां अविद्यान्तःकरणाभ्यामवच्छिन्नत्वेन अनवच्छिन्नपरमात्मनो गुहाप्रवेशवर्णनश्रुतेर्वाऽन्तर्यामिब्राह्मणस्य वा नास्त्यमित्यलमतिचर्चया । प्रकृत-मनुसरामः ॥ १ ॥

यस्सेतुरीजानानामश्वरं ब्रह्म यत्परम् । अभयं तितीर्षतां  
पारं नाचिकेतं शकेमहि ॥ २ ॥

यस्सेतुरिति । यः सेतुः—आधारभूतः कर्मफलप्रद इत्यर्थः । ईजानानामिति काननन्तः शब्दः । अश्वरं ब्रह्म यत्परं—यन्निर्विकारं परं ब्रह्म । अभयं तितीर्षतां पारं—संसारसागरं तितीर्षतां निर्भयं दृढं तीरं । नाचिकेतं शकेमहि—नाचिकेताग्निप्राप्यमुपासितुं शक्ताः स्म इत्यर्थः । शकेर्व्यत्ययेन शप् । नाचिकेतं शकेमहीत्यस्य मन्त्रखण्डस्य तथैव भाष्यकृता व्याख्यातत्वात् । अतः दुरुपास्यत्वबुद्ध्या न भेदव्यमिति भावः ॥ २ ॥

आत्मानं रथिनं विद्धि शरीरं स्थमेव तु । बुद्धिं तु सारथिं  
विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

‘आत्मानं रथिनं विद्धि’ लादिना ‘सोच्चनः पारमात्रोती’त्यन्तेन संसाराध्वपार-  
भूतवैष्णवपरमपदप्राप्तौ परिकरमुपदिशन् प्राप्तृस्वरूपमुपदिशति—आत्मानं रथिनं  
विद्धीति । शरीराधिष्ठातारं रथिनं विद्धि । शरीरमेव च रथं विद्धीत्यर्थः । बुद्धि-  
शब्दिताध्यवसायाधीनत्वाद्देहप्रवृत्तेः तस्यास्सारथित्वमिति भावः । प्रग्रहः—रक्षणा ॥

इन्द्रियाणि हयानाहुर्विवयास्तेषु गोचरान् । आत्मेन्द्रिय-  
मनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

इन्द्रियाणि हयानाहुः—स्पष्टार्थः । विषयास्तेषु गोचरान्—तेषु इन्द्रियेषु  
हयत्वेन रूपितेषु गोचरान् मार्गान् शब्दादिविषयान् विद्धीत्यर्थः । रथसारथिहय-  
प्रग्रहत्वेन रूपितानां शरीरेन्द्रियमनोबुद्धीनामभावे रथित्वेन रूपितस्योदासीनस्यात्मनो  
गमनरूपलौकिकवैदिकक्रियाकर्तृत्वमेव नास्तीत्येतत् सुप्रसिद्धत्वेन दर्शयति—  
आत्मेन्द्रियेति । आत्मशब्दो देहपरः । मनश्शब्दस्तत्कार्यबुद्धेरप्युल्लेखकः । पूर्व-  
मन्त्रे बुद्धेरपि सारथित्वेन निर्दिष्टत्वात् । भोक्ता कर्तृत्वभोक्तृत्ववानित्यर्थः । नहि  
केवलस्यात्मनः कर्तृत्वं भोक्तृत्वं वाऽस्तीति भावः ॥ ४ ॥

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा । तस्येन्द्रि-  
याण्यवयवानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा । तस्येन्द्रि-  
याणि वज्रानि सदश्वा इव सारथेः ॥ ६ ॥

शरीरादेः रथत्वादिरूपणस्य प्रयोजनमाह—यस्त्वविज्ञानवानित्यादिना मन्त्र-  
द्वयेन । लोके हि समीचीनसारथिप्रग्रहवतः अश्वा दशीकृता भवन्ति । एवं सारथि-  
प्रग्रहत्वेन रूपितयोर्विज्ञानमनसोऽस्मीचीन्ये अश्वत्वेन रूपितानि इन्द्रियाणि वज्रानि  
भवन्ति । नान्यथेत्यर्थः ॥ ५+६ ॥

यस्त्वविज्ञानवान्भवत्यमनस्कस्सदाऽशुचिः । न स तत्पद-  
मामोति सत्सारं चाधिगच्छति ॥ ७ ॥

यस्तु विज्ञानवान्भवति सममस्कस्सदा शुचिः । स तु तत्पद-  
माप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

इयत्वेन रूपितानामिन्द्रियाणां वशीकरणतदभावयोः प्रयोजनं दर्शयति मन्त्रद्वयेन-  
यस्त्वविज्ञानवानित्यादिना । अमनस्कः—अनिगृहीतमनाः । अत एवाशुचिः  
सर्वदा विपरीतचिन्ताप्रवणत्वादित्यर्थः । न केवलं जिगमिषितप्रासद्यभावमात्रं, प्रत्युत  
गहनं संसारकान्तारमेव प्राप्नोतीत्यर्थः ॥ ७+८ ॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवाक्तरः । सोध्वनः पारमाप्नोति  
तद्विष्णोः परमं पदम् ॥ ९ ॥

किं तत्पदमित्याकांक्षायां तत्पदं दर्शयन्नुपसंहरति— विज्ञानसारथिरिति ।  
समीचीनविज्ञानमनश्शाली संसाराध्वपारभूतं परमात्मस्वरूपं प्राप्नोतीत्यर्थः ॥ ९ ॥

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसश्च परा  
बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

महतः परमव्यक्तमव्यक्तत्पुरुषः परः । पुरुषाच्च परं किञ्चि-  
त्सा काष्ठा सा परा गतिः ॥ ११ ॥

वशीकार्यत्वाय रथादिरूपितेषु क्षरीरादिषु यानि येभ्यो वशीकार्यतायां प्रधानानि  
तान्युच्यन्ते—इन्द्रियेभ्यः परा इत्यादिमन्त्रद्वयेन । अस्य मन्त्रद्वयस्यार्थो भगवता  
भाष्यकृता आनुमानिकाधिकरणे उक्तः । इत्थं हि तत्र भाष्यम्—‘तेषु रथादिरूपित-  
क्षरीरादिषु यानि येभ्यो वशीकार्यतायां प्रधानानि तान्युच्यन्ते इन्द्रियेभ्यः परा  
इत्यादिना । तत्र हयत्वेन रूपितेभ्य इन्द्रियेभ्यो गोचरत्वेन रूपिता विषया  
वशीकार्यत्वे पराः । वक्ष्येन्द्रियस्यापि विषयसन्निधाविन्द्रियाणां दुर्निग्रहत्वात् । तेभ्योपि  
परं ब्रह्मरूपितं मनः । मनसि विषयप्रवणे विषयासन्निधानस्याप्यकिंचित्करत्वात् ।  
तस्मादपि सारथित्वरूपिता बुद्धिः परा । अव्यक्तायामावे मनसोप्यकिंचित्करत्वात् ।  
तस्मा अपि रथित्वेन रूपित आत्मा कर्तृत्वेन प्राधान्यात्परः । सर्वस्थान्तेच्छायत्त्वात्  
अतमेव महामिति विशेष्यते । तस्मादपि रथरूपितं क्षरीरं परम् । तदायत्त्वा-  
ज्जीवस्य सकलपुरुषार्थप्रवृत्तीनाम् । तस्मादपि परः सर्वस्तिरात्मभूतोऽन्तर्यामी

अध्वनः पारभूतः परमपुरुषः । यथोक्तस्यात्मपर्यन्तस्य तत्संकस्यायत्तप्रवृत्तिवत् । स स्वस्वन्तर्यामितया उपासनस्यापि निर्वर्तकः । 'परात्तु तच्छ्रुते' इति हि जीवात्मनः कर्तृत्वं परमपुरुषायत्तमिति वक्ष्यते । वशीकार्योपासननिर्वृत्त्युपायकाष्टाभूतः परमप्राप्यश्च स एव । तदिदमुच्यते 'पुरुषाज परं किञ्चित्सा काष्टा सा परा गति' इति । तथा अन्तर्यामिब्राह्मणे 'य आत्मानि तिष्ठ' चित्यादिभिः सर्वं साक्षात्कुर्वन् सर्वं नियमयतीत्युक्त्वा 'नान्योऽतोस्ति द्रष्टे' ति नियन्त्रन्तरं निषिध्यते । भगवद्गीतासु च 'अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधा च पृथक्चेष्टा दैवं चैव तत् पञ्चम' मिति । दैवमत पुरुषोत्तम एव । 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तःस्मृति-ज्ञानिमोहनां च' इति वचनात् । तस्य च वशीकरणं तच्छरणगतिरेव । यथाह 'ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्वात्सल्येन मायया ॥ तमेव शरणं गच्छे' ति । तदेवं 'आत्मानं रथिनं विद्धी' त्यादिना रथ्यादिरूपकविन्यस्ता इन्द्रियादयः इन्द्रियेभ्यः परा शर्था इत्यत्र स्वशब्दैरेव प्रत्यभि-ज्ञायन्ते, न रथरूपितं शरीरमिति परिशेषात्तदव्यक्तशब्देनोच्यते' इति ॥ १०+११ ॥

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते । दृश्यते त्वग्रया

बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

एष सर्वेषु भूतेष्विति । सर्वेषु भूतेषु आत्मतया वर्तमानोसौ गुणक्षयमाया-तिरोहितत्वेन अजितबाह्यान्तःकरणानां न यथावत्प्रकाशते । अग्रया—एकाग्र-युक्तया बाह्याभ्यन्तरव्यापाररहितया सूक्ष्मया—सूक्ष्मार्थविवेचनशक्तया सूक्ष्मदर्शन-शीलैर्दृश्यत इत्यर्थः ॥ १२ ॥

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेद् ज्ञान आत्मनि । ज्ञान-

मात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

बाह्याभ्यन्तरकरणव्यापाररहितप्रकारं 'अध्यात्मयोगाधिगमे' नेति निर्दिष्टजीव-स्वरूपज्ञानप्रकारञ्च दर्शयति—यच्छेद्वाङ्मनसीत्यादिना । हम मन्त्रं प्रस्तुत्येत्यं हि (?) भाष्यकृता 'हयादिरूपितानामिन्द्रियादीमां वशीकरणप्रकारेयमुच्यते । यच्छेद्वाङ्-मनसी—वाचं मनसि नियच्छेत् । वाक्पूर्वकाणि कर्मेन्द्रियाणि ज्ञानेन्द्रियाणि च मनसि नियच्छेदित्यर्थः । वाक्शब्दे द्वितीयायाः 'सुषां सुहृदि' त्यादिना लृक् ।



मनसी इति सप्तम्याह्छान्दसो दीर्घः । तद्यच्छेत् ज्ञान आत्मनि—तत् मनः बुद्धौ नियच्छेत् । ज्ञानशब्देनात्र पूर्वोक्तं बुद्धिरभिधीयते । ज्ञान आत्मनीति व्यधिकरणे सप्तम्यौ । आत्मनि वर्तमाने ज्ञाने नियच्छेदित्यर्थः । ज्ञानमात्मनि महति नियच्छेत्—बुद्धिं कर्तारं महति आत्मनि नियच्छेत् । तद्यच्छेच्छान्त आत्मनि—तं कर्तारं परस्मिन् ब्रह्मणि सर्वान्तर्यामिणि नियच्छेत् । व्यत्ययेन तदिति नपुंसकलिङ्गता । एवमभूतेन रथिना वैष्णवं पदं गन्तव्यमित्यर्थः । इति भाषितम् । विवृतञ्च श्रुतप्रकाशिकायाम्—‘वाचो मनसि नियमनं मनोननुगुणप्रवृत्तिवैमुख्यापादनम् । मनसः बुद्धौ नियमनं व्यवसायानुगुणप्रवृत्तिपादनम् । बुद्धिश्चार्थेषु हेयत्वाध्यवसायरूपा । तथाः बुद्धेश्च आत्मनि नियमनं नाम स एवोपादेयतया साक्षात्कार्यं इत्येतदर्थविषयत्वापादनम् । शान्ते स्फुटं अर्पणद्वयप्रतिभटे । शान्त आत्मनि महत आत्मनो जीवस्य नियमनं नाम तच्छेष्टाप्रतिपत्तिरिति । ‘आत्मशब्दस्य पुल्लिङ्गत्वात् पुल्लिङ्गतच्छब्देन दिर्देष्टव्ये छान्दसत्वाल्लिङ्गव्यत्ययः’ इति । ननु भाष्ये ज्ञान आत्मनीति व्यधिकरणे सप्तम्यौ, आत्मनि वर्तमाने ज्ञाने नियच्छेदित्यर्थः’ इत्युक्तिरयुक्ता; अव्यावर्तकत्वादात्मनीति विशेषणस्य । आत्मन्यवर्तमानज्ञानस्यैवाभावात् । न च ‘तद्यच्छेत् ज्ञान’ इत्येतावत्युक्ते आत्मस्वरूपज्ञानभ्रान्तिस्स्यात् । अतः ज्ञान आत्मनीत्युक्तमिति वक्तुं शक्यम् । तथा सति तस्य एव भ्रान्तेः सामानाधिकरण्ययोजनया दृढीकरणप्रसङ्गात् । न ज्ञानात्मनीत्यनेन आत्मभ्रान्तिर्व्युदस्यते । न च आत्मनि वर्तमान इति भाष्यस्य आत्मनि विषयविषयिभावलक्षणसम्बन्धेन वर्तमान इत्यर्थः । आत्मविषयज्ञान इति यावत् । अतो व्यावर्तकतया न वैयर्थ्यदोष इति वाच्यम् । तथासति ‘ज्ञानमात्मनि महति नियच्छे’दित्यस्य वैयर्थ्यापातात् । तदर्थस्य अनेनैव सिद्धेरिति चेत्—उच्यते । अयमभिप्रायो भाष्यकारस्य—तद्यच्छेत् ज्ञान आत्मनीत्यत्र आत्मनीति विषयसप्तमी । तच्चात्मविषयकज्ञानं, ‘आत्मा उपादेयः तदतिरिक्ता अर्था हेया’ इत्येवंरूपम् । तच्चार्थेषु हेयताध्यवसायरूपा बुद्धिरिति श्रुतप्रकाशिकायां व्यक्तम् । अस्य चालानात्मविषयकाहेयहेयताध्यवसायरूपस्य ज्ञानस्य महत्यात्मनि नियमनं नाम स एवोपादेयतया साक्षात्कार्यं इत्येतदर्थविषयत्वापादनमिति तत्रैव श्रुतप्रकाशिकायामुक्तत्वात् वाक्यद्वयस्यापि सप्रयोजनतया त्वदुक्तवैयर्थ्यज्ञानवकाश इति ॥ १३ ॥

उत्तिष्ठत जाग्रत प्राप्य वराभिषोधत । क्षुरस्य धारा निशिता  
दुरत्याया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

एवं वशीकरणप्रकारमुपदिश्य अधिकारिपुरुषानभिमुखीकरोति — उत्तिष्ठत जाग्रतेति । आत्मज्ञानाभिमुखा भवत । अज्ञाननिद्रायाः क्षमं कुरुत । वरान्— श्रेष्ठान् आचार्यानुपसंगम्यात्मतत्त्वं निबोधत । यद्वा उपास्तिताद्भगवतो वा ब्रह्मविद्भ्यो वा 'देवताभारमार्थं च यथावद्वेत्स्यते भवानि' त्येवरूपान् वरान् प्राप्य ज्ञेयमात्मतत्त्वं निबोधत । नोदासितव्यमिति भावः । क्षुरस्येति । ज्ञानिनः तत् आत्मतत्त्वं दुर्गमं पथानं वर्णयन्ति । तत् कस्य हेतोः, यत् आत्मतत्त्वं, क्षुरस्य—आयुधविशेषस्य धारा—अग्रम्, निशिता—तीक्ष्णा, दुरत्याया—अनतिक्रमणीया । तीक्ष्ण-क्षुराग्रे सञ्चरतः पुंसो यथा कियत्पथ्यनवधाने आत्मनाशो भवति, एवमिहात्मस्वरूपा-व्यतिदशायां स्वल्पेप्यनवधानापराधे आत्मनाशो भवतीति भावः ॥ १४ ॥

अशब्दमस्पर्शमरूपमध्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं निचार्य तं मृत्युमुखात्प्र-  
मुच्यते ॥ १५ ॥

उपसंहरति—अशब्दमस्पर्शमिति । अत्र नित्यमित्येतत् अशब्दमित्यादौ प्रत्येकमभिसंबध्यते । अशब्दत्वादिवशादेव कालवदव्ययम् । अवयवापचयशून्य-मित्यर्थः । महत इत्यनेन 'आत्मनि महति नियच्छे'दिति पूर्वमन्त्रनिर्दिष्टो जीवो गृह्यते । ध्रुवं—स्थिरम् । निचार्य—दृष्ट्वा दर्शनसमानाकारोपासनेन विषयीकृत्ये-त्यर्थः । मृत्युमुखादिति । भीषणास्संसारदित्यर्थः ॥ १५ ॥

नाचिकेतमुपाख्यानं मृत्युप्रोक्तस्सनातनम् । उक्त्वा श्रुत्वा  
च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

उपसंहरति—नाचिकेतमिति । नाचिकेतसा प्राप्तं नाचिकेतम् । मृत्युप्रोक्तं—मृत्योः प्रवक्तृत्वमेव, न स्वतन्त्रवक्तृत्वम् । यत्स्सनातनम् । अक्षररूपेण वाच्यं । महीयते रूपेण नित्यमित्यर्थः ॥ १६ ॥

य इदं परमं गुणं श्रावयेत् ब्रह्मसंसदि । प्रयतःश्राद्धकाले वा  
तदानन्त्याय कल्पते ॥ तदानन्त्याय कल्पत इति ॥ १७ ॥

॥ इति तृतीया वल्ली ॥

॥ इति प्रथमोऽध्यायः ॥

य इदमिति । ब्रह्मसंसदि—ब्राह्मणसमाजे ॥ १७ ॥

॥ इति तृतीयवल्लीभाष्यं समाप्तम् ॥

॥ इति कठोपनिषदि प्रथमाध्यायभाष्यम् ॥

—o—o—o—

॥ अथ द्वितीयोऽध्यायः चतुर्थवल्ली ॥

हरिः ओं ॥ पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यन्ति-  
नान्तरात्मन् । कश्चिद्दीरः प्रत्यगात्मानमैषदावृत्त-  
चक्षुरमृतत्वमिच्छन् ॥ १ ॥

‘उत्तिष्ठत जाग्रते’ ति प्रोक्ताहनेपि आत्मस्वरूपविमुखान् पश्यन् शोचति—  
पराञ्चीति । खानि इन्द्रियाणि । पराञ्चि—परानञ्चतीति पराञ्चि, परप्रकाशकानि,  
न त्वात्मप्रकाशकानि । तत्र हेतुं वदन् शोचति—व्यतृणत्स्वयंभूः—स्वतन्त्र  
ईश्वरः इमानि स्वानि हिंसितवान् । ‘तृह हिंसाया’ मिति धातुः । यद्वा—धातूनाम-  
नेकार्थत्वात् परार्थप्रकाशकानि इन्द्रियाणि सृष्टवानित्यर्थः । तस्मात्पराङ्पश्यन्ति  
नान्तरात्मन्—पराङ्-पराच इति यावत् । पराग्रूपानात्मभूतान् पश्यन्ति उपरुभन्ते  
अन्तरात्मनं नेत्यर्थः । यद्वा—पराङ्मुखानि भूत्वा विषयानेव पश्यन्तीत्यर्थः ।  
पराङ् पश्यतीति पाठे लोकाभिप्रायमेकवचनम् । ईदृशोऽपि लोकस्वभावे नष्टाः  
प्रतिस्रोतःप्रवृत्त इव कश्चित् पुरुषवौरेयः प्रत्यगात्मप्रवणोऽप्यस्तौत्याह—कश्चिद्दीर  
इति । प्रत्यश्चात्मानं पश्यतीत्यर्थः । छान्दसं परस्मैपदम् । अत एव वर्तमानार्थे  
लङ्प्रपत्तिश्च । चक्षुरशब्द इन्द्रियमात्रपरः । स्वस्वविषयव्यापृतेन्द्रियो मुमुक्षु-  
वितर्कः ॥ १ ॥

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य  
पाशम् । अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न  
प्रार्थयन्ते ॥ २ ॥

पराच इति—बालाः अल्पप्रज्ञाः, बाह्यान् काम्यमानान्विषयानेवावगच्छन्ति ।  
ते विस्तीर्णस्य संसारस्य बन्धनं यान्तीत्यर्थः । यद्वा विततस्य सर्वत्राप्रतिहतज्ञस्य  
मृत्योर्मम पाशं यान्तीत्यर्थः । अथ धीरा इति । अथशब्दः प्रकृतविषयार्थान्तर-  
परिग्रहे । धीमन्तः प्रत्यगात्मन्येव ध्रुवममृतत्वं विदित्वा इह संसारमण्डले अध्रुवेषु  
पदार्थेषु कमपि न प्रार्थयन्ते । प्रत्यक्तत्त्वज्ञस्य सर्वं जिहासितव्यमिति भावः ।  
परमात्मनस्सर्वजीवगताहन्तास्पदत्वेन मुख्याहमर्थत्वात् प्रत्यक्तुमस्तीति द्रष्टव्यम् ॥ २ ॥

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान् । एतेनैव  
विजानाति किमल परिशिष्यते ॥ एतद्वै तत् ॥ ३ ॥

येनेति । मैथुनान् मिथुननिमित्तकसुखविशेषानित्यर्थः । निश्शेषं येन एतेनैव  
साधनेन जानातीत्यर्थः । 'तं देवा ज्योतिषां ज्योति' रिति रूपादिप्रकाशकाना-  
मिन्द्रियाणां तदनुगृहीतानामेव कार्यारम्भकत्वादिति भावः । किमल परिशिष्यते—  
किं तदप्रकाश्यमिति भावः । एतद्वै तत्—पूर्वं प्राप्यतया निर्दिष्टं तत्परमं पदं एतद्वै—  
एतदेव एतन्मन्त्रप्रतिपाद्यात्मस्वरूपमेवेत्यर्थः ॥ ३ ॥

स्वप्नान्तं जागरितान्तश्चोभौ येनानुपश्यति । महान्तं विभु-  
मात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

स्वप्नान्तमिति । सकलं स्वप्नप्रपञ्चं जाग्रत्प्रपञ्चं च मन आदीन्द्रियभावमापन्नयेन  
येन परमात्मना लोकः पश्यतीत्यर्थः । महान्तमित्यत्र तमिति शेषः । उक्तोऽर्थः ॥ ४ ॥

य इदं मध्वदं वेद आत्मानं जीवमन्तिकात् । ईशानं भूत-  
मभ्यस्य न ततो विभुमुपसते ॥ एतद्वै तत् ॥ ५ ॥

य इदं मध्वदमिति । इदमिति लिङ्गव्यत्ययकलान्दसः । इमं मध्वदं—  
'अतं पिबन्ता' विति निर्दिष्टं कर्मफलभोक्तारं जीवात्मानं 'गुहां प्रविष्टा' वित्युक्त-  
रीत्या तस्मान्तिके कालव्यवर्तिचिद्विचिदीश्वरं च यो वेद तं दुष्कृतकारिणमपि

न निन्देदित्यर्थः । 'गुप्तिजिकद्भ्यस्सञ्जि' त्यत्र जुगुप्साशब्दः निन्दार्थक उक्तः ।  
'जुगुप्साविरामप्रमादार्थाना' मिति पञ्चमी । एतद्वै तदिति पूर्ववत् ॥ ५ ॥

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत । गुहां प्रविश्य  
तिष्ठन्तं यो भूतेभिर्व्यपश्यत ॥ एतद्वै तत् ॥ ६ ॥

यः पूर्वं तपसो जातमिति ।

“अप एव ससर्जदौ तासु वीर्यमपासृजत् ।

तदण्डमभवद्भैरवं सहस्रांशुसम्प्रभम् ॥

तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकप्तिमहः ॥”

इति स्मृत्युत्तरीत्या अद्भ्यः अपादानेभ्यः व्यष्टिसूत्रेः पूर्वं यः अजायत, तं, तपसः—  
सङ्कल्पमातादेव पूर्वं जातं 'यो देवानां प्रथमं पुरस्ताद्विश्राधिको रुद्रो महर्षिः ।  
हिरण्यगर्भं पश्यत जायमान' मिति श्रुत्युत्तरीत्या प्रथमं जातं गुहां प्रविश्य तिष्ठन्तं—  
हृदयगुहां प्रविश्य वर्तमानं, भूतेभिः—भूतैः देहेन्द्रियान्तःकरणादिभिरूपेतं  
चतुर्मुखं अयं सकलजगत्स्रष्टा स्यादिति कटाक्षेणैकतेत्यर्थः । एतद्वै तत्—उक्तोर्थः ॥

या प्राणेन संभवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्ती

या भूतेभिर्व्यजायत ॥ एतद्वै तत् ॥ ७ ॥

या प्राणेनेति । अयं च मन्त्रः 'गुहां प्रविष्टा' विति सूत्रे भावता भाष्य-  
कृता व्याख्यातः । इत्थं (तल्ल?) हि भाष्यकृता 'कर्मफलान्यतीति अदितिः जीव  
उच्यते । प्राणेन संभवति—प्राणेन सह वर्तते । देवतामयी—इन्द्रियाधीनमोगा ।  
गुहां प्रविश्य तिष्ठन्ती—हृदयपुण्डरीककुहस्वर्तिनी । भूतेभिर्व्यजायत—पृथि-  
व्यादिभिर्भूतैः सहिता देवादिरूपेण विविधाजायते' इति भाषितम् । एतद्वै तत्—  
तत् तदात्मकमित्यर्थः । अत्रैव प्रकरणे 'ब्रह्मजज्ञं देवमीड्यं विदित्वे' त्यत्र देव-  
मित्यस्य परमात्मकमिति व्याख्यातत्वात् 'क्षैलज्ञं चापि मां विद्धी' ति एतदुपबृंहण-  
गीतावचनेऽपि मां मदात्मकमिति भाष्यकृतैव व्याख्यातत्वात् अपृथक्सिद्धविशेषण-  
वाचिशब्दस्य विशेष्य इवापृथक्सिद्धविशेष्यवाचिशब्दस्यापि विशेषणे निरूढत्वात्  
तत्तदात्मकमित्यर्थो युक्त इति द्रष्टव्यम् ॥ ७ ॥

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।

दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ एतद्वै तत् ॥ ८ ॥

अरण्योर्निहितो जातवेदा इति । अरण्योः अशरोत्तरारण्योः स्थितोऽग्निः गर्भिणीभिः पानभोजनादिना सुभृतो गर्भ इव निहित इति पूर्वेणान्वयः । दिवेदिवे—अहन्यहनि, जागृवद्भिः—जागरणशीलैः अप्रमत्तैः, हविष्मद्भिः—आज्यादि-हविःप्रदानप्रवृत्तैः ऋत्विग्भिः स्तुत्यः, अग्निः अग्रनेता अरण्योर्निहित इति योजना । एतद्वै तत्—एतत् अस्मिन् रूपं तत्—पूर्वोक्तब्रह्मात्मकमित्यर्थः ॥ ८ ॥

यत्प्रोदेति सूर्यो अस्तं यत्न च गच्छति । तं देवास्सर्वेऽ

र्पितास्तदु नात्येति कथन ॥ एतद्वै तत् ॥ ९ ॥

यत्प्रोदेतीति । यस्मात् ब्रह्मणस्सकाशात् सूर्य उदेति यत्न च कृमेति, तं देवास्सर्वे अर्पिताः—देवास्सर्वे तस्मिन्नात्मनि प्रतिष्ठिता इत्यर्थः । तदु नात्येति कथन—इत्यवधारणे । तत् सर्वात्मकं ब्रह्म कोऽपि नातिक्रमे(?) । छायावदन्तर्या-मिणो दुर्लभत्वादिति भावः । एतद्वै तत्—उक्तोर्थः ॥ ९ ॥

यदेवेह तदमुत्र यदमुत्र तदन्विह । मृत्योस्स मृत्युमाप्नोति

य इह नानेव पश्यति ॥ १० ॥

यस्य परमात्मनः सर्वात्मत्वं न संभवति । अहमित्यहन्ताश्रयत्वेनानुसन्धीयमानो ब्रह्मात्मा । स चाहमिहैवास्मीति देशान्तरव्यावृत्तयाऽनुसन्धीयते । तस्य सर्वदेश-कालवर्तिसर्वपदार्थात्मभूतत्वं कथमित्याशङ्क्याह—यदेवेह तदमुत्र यदमुत्र तद-न्विह—यदेव परमात्मतत्त्वं इह अत्र लोके अहमित्यनुसन्धीयमानतया आत्मभूतं, तदेव लोकान्तरस्थानामपि आत्मभूतमित्यर्थः । तत्तश्च आत्मभेदो नास्तीत्यर्थः । अयमभिप्रायः । किं परमात्मतत्त्वविदामहमिहैवेति प्रतीतिस्सर्वदेशकालवर्तिपदार्थात्म-त्वबाधकतयोपपद्यते । उत तद्रहितानाम् । नाहम् । तेषामहमिहैवेत्यादिप्रतीति-रवामावात् । प्रत्युत 'अहं मनुरभवं सूर्यश्चे'ति सर्ववस्तुवर्तितयैवानुभवात् । न द्वितीयः । अतत्त्वविदामहंप्रतीतेर्जीवमात्रविषयत्वेन तत्त देशान्तरव्यावृत्तत्वप्रतीतेः तदानीमप्रतीतपरमात्मनि सर्वदेशवर्तिपदार्थात्मत्वविरोधित्वाभावादिति । मृत्योस्स

मृत्युमाप्नोति य इह नानेव पश्यति—इह परमात्मनि भेदमिव यः पश्यति स  
■ संसारात्संसारं प्राप्नोतीत्यर्थः ॥ १० ॥

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन । मृत्योस्स मृत्युं  
गच्छति य इह नानेव पश्यति ॥ ११ ॥

नन्वस्माकं सर्वात्मभूतं परमात्मतत्त्वं कुतो लभ्यत इत्यत्राह—मनसैवेदमाप्तव्य-  
मिति । इदं आत्मस्वरूपं विशुद्धमनोप्राप्तमित्यर्थः । उक्तमेवार्थं दृढीकरणायाभ्यस्यति  
—नेह नानास्तीत्यादि । स्पष्टोर्थः ॥ ११ ॥

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । ईशानो  
भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वै तत् ॥ १२ ॥

अङ्गुष्ठमात्र इति । ईशानो भूतभव्यस्य—कालत्रयवर्तिनिखिलचेतनाचेत-  
नेश्वरः पुरुषः, मध्य आत्मनि—उपासकशरीरमध्ये, अङ्गुष्ठपरिमाणस्सनास्ते ।  
न ततो विजुगुप्सते—ततः भूतभव्येश्वरत्वादेव वात्सल्यातिशयाद्देहगतानपि दोषान्  
भोष्यतया पश्यतीत्यर्थः । ‘ननु प्राणाधिपस्संचरति स्वकर्मभिरङ्गुष्ठमात्रो रवितुल्यरूपः’  
‘अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात्’ इत्यादिश्रुतिसृष्टिषु अङ्गुष्ठमात्रत्वेन प्रति-  
पादितस्य जीवैस्त्यैवासिन्मन्त्रे प्रतिपादनं किं न स्यात् । न च न तस्य भूतभव्येशा-  
नत्वादीति धाव्यम् । प्रथमश्रुतजीवल्लिङ्गानुरोधेन चरमश्रुतभूतभव्येशानत्वस्य आपेक्षि-  
कतया योजयितुं शक्यत्वादिति चेन्न । ‘शब्दादेव प्रमितः’ इत्यधिकरणे एवमेव  
पूर्वपक्षं कृत्वा ‘हृदयावच्छेदनिबन्धनाङ्गुष्ठपरिमाणस्य परमात्मन्यपि संभवात्  
‘अङ्गुष्ठमात्रः पुरुषोऽङ्गुष्ठं च समाश्रितः’ इति तैत्तिरीयके ‘अङ्गुष्ठमात्रः पुरुषोन्तरात्मा  
सदा जनानां हृदये सन्निविष्टः’ इति श्वेताश्वतरे चाङ्गुष्ठमात्रत्वस्य परमात्मन्यपि  
श्रवणात् असङ्कुचितभूतभव्येशितृत्वस्य अनन्यथासिद्धजालिङ्गत्वादयं मन्त्रः परमात्म-  
पर एवे’ति सिद्धान्तितत्वात् । यच्चत्र कैश्चिदुच्यते—अङ्गुष्ठमात्रत्वं जीवल्लिङ्गमेव ।  
अथापि ‘अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठती’ति पूर्वोर्ध्वेन जीवमनूह  
ईशानो भूतभव्यस्येत्यनेन परमात्मभाषो विधीयते—इति । तदसमञ्जसम् । तथाहि सति  
परमात्मन्याङ्गुष्ठमात्रत्वसंभक्ताप्रदर्शकस्य ‘हृदयेक्षया तु मनुष्याधिकारत्वा’दिति  
सूत्रस्यासंज्ञितिसङ्गात् । ननु नासिन्मन्त्रे जीवानुराधेन ब्रह्मभाषो विधीयते,

आराग्रमात्रतया प्रतिपन्नस्य जीवस्य अङ्गुष्ठमात्रत्वे प्रमाणाभावादिति तदस्थशङ्कापरि-  
हारार्थं जीवस्याङ्गुष्ठमात्रत्वसाधनाय प्रवृत्तमिदं सूत्रमिति चेत्—तथाश्रयणस्य  
क्लिष्टत्वात् । ननु 'ईश्वरश्चर्य ईशान' इति निघण्टुपाठेन ईशानशब्दस्य देवता-  
विशेषे रूढत्वात्, 'शब्दादेव प्रमित' इति सूत्रे 'ईशानो भूतभव्यस्ये'ति शब्दादेव ।  
न च भूतभव्यस्य सर्वस्येशितृत्वं कर्मवश्यस्य जीवस्योपपद्यत, इति भाष्यं व्याकुर्वद्भि-  
र्व्यासार्थैः 'ईशानशब्दस्यैव शब्दशब्देन विवक्षितत्वात्' 'नात्र लिङ्गानिर्णयः । किन्त्वी-  
श्वरवाचिशब्दादेवेत्येवकाराभिप्राय' इति व्याख्यातत्वात् ईशानशब्दस्य श्रुतिवाभ्युप-  
गमात् तथैव चेशानशब्दश्रुत्या जीवव्यावृत्तिवदेव नारायणस्यापि व्यावर्तितत्वेन रूढ-  
परत्वमेव स्यादिति चेन्न । योगरूढिमत्तः पदस्य सन्निधाववयवार्थविशेषकपदान्तर-  
सन्निधाने रूढग्रन्थेष्वस्य 'पद्मानि यस्याग्रसरोरुहाणि प्रबोधयत्यूर्ध्वमुखैर्मथूखै'  
रित्यादिषु दर्शनात् । तत्र हि सरोरुहपदावयवार्थसरोविशेषकाग्रपदोपादानेन सरोरुह-  
पदरूढिभङ्गस्य दर्शनात् । इतरथा पद्मानीति पदानुपादानापत्तेः । अत ईशानशब्दस्य  
न श्रुतित्वम् । एतदस्वरसादेव व्यासार्थैरपि यथाश्रुतमाष्यानुगुप्येन यद्वेति पक्षान्तरस्य  
आश्रितत्वादित्यलमिति चर्चया । प्रकृतमनुसरामः । एतद्वै तत्—उक्तोऽर्थः ॥ १२ ॥

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः । ईशानो भूत-

भव्यस्य स एवाद्य स उ श्वः ॥ एतद्वै तत् ॥ १३ ॥

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमक इति । शुष्केन्यनानलत्वं प्रकाशमान  
इत्यर्थः । स एवाद्य ■ उ श्वः—अद्यतनपदार्थजातं श्वस्तनपदार्थजातं कात्स्न्य-  
वर्तिपदार्थजातमपि तदात्मकमित्यर्थः । एतद्वै तत्—पूर्ववत् ॥ १३ ॥

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति । एवं धर्मान्पृथक्पृथ-  
स्तानेवानुविधावति ॥ १४ ॥

यथोदकमिति । पर्वतमुष्णिं वृष्टं प्रत्यन्तपर्वतेषु नानाभूततया पतित्वा पतित्वा  
धावति । एवं परमात्मगतदेवान्तर्यामित्वमनुप्यान्तर्यामित्वादिधर्मान् पृथगाधिकरण-  
निष्ठान् पश्यन् पर्वतनिर्हरपातमनुकृत्य संसारकुहरे पततीत्यर्थः ॥ १४ ॥



यथोदकं शुद्धे शुद्धमासितं तादृगेव भवति । एवं मुने-  
र्विजानत आत्मा भवति गौतम ॥ १५ ॥

॥ इति चतुर्थबली सनात्ता ॥

सर्वत्रैकात्मत्वज्ञानस्य फलमाह—यथोदकमिति । यथा शुद्धजले शुद्धजलं  
योजितं तत्सदृशमेव भवति न कथञ्चिदपि विसदृशं एवं—इत्थं विजानतः मनन-  
शीलस्य आत्मापि परमात्मज्ञानेन विशुद्धस्सन् विशुद्धेन परमात्मना समानो  
भवतीत्यर्थः । गौतमेति प्राप्यवैभवं सूचयन् सहर्षं संबोधयति ॥ १५ ॥

॥ इति कठोपनिषादि चतुर्थबलीभाष्यम् ॥

॥ अथ पञ्चमबली ॥

हरिः ओं ॥ पुरमेकादशद्वारमजस्यावक्रचेतसः । अनुष्ठाय न  
शोचति विमुक्तश्च विमुच्यते ॥ एतद्वै तत् ॥ १ ॥

पुरमिति । जननादिविक्रियारहितस्य ऋजुबुद्धेर्विवेकिन आत्मनः एकादशे-  
न्द्रियलक्षणबहिर्निर्गमद्वारोपेतं शरीराख्यं पुरं भवति । पुरस्वामिनः यथा पुरं  
विविक्तं भवति, तथा शरीरमपि स्वात्मनो विविच्य ज्ञातं भवति । अविवेकिनस्तु  
देह आत्मेव भवतीति भावः । अनुष्ठाय न शोचति—विविच्य ज्ञानं देहानु-  
बन्धिभिः दुःखैः कामादिभिश्च विमुक्तो भवतीत्यर्थः । विमुक्तश्च विमुच्यते—  
जीवदृशायामध्यात्मिकादिदुःखरागद्वेषादिविमुक्त एव सन् 'भोगेन त्वितरे क्षपयित्वाथ  
सम्पद्यते' इति न्यायेन प्रारब्धकर्मवसाने आर्चिरादिना विरजां प्राप्य प्रकृतिः सम्बन्ध-  
विमुक्तो भवतीत्यर्थः । एतद्वै तत्—एतन्मन्त्रप्रतिपाद्यमुक्तस्वरूपमपि परमात्मक-  
मेवेत्यर्थः ॥ १ ॥

ह्रस्वश्शुषिषद्वसुरन्तरिक्षसद्भोता वेदिषदतिथिर्दुरीणसत् ।  
नृषद्वरसद्वतसद्वन्योमसद्वजा गोजा श्रतजा अद्रिजा श्रतं  
चन्द्र ॥ २ ॥

पुनरप्यस्य सर्वात्मतामेव द्रव्ययति—हंसश्शुचिषदिति । हंसः सूर्यः शुचौ  
 ग्रीष्मर्तौ सीदति वर्तत इति शुचिषत्—तेजस्वीति यावत् । वासयतीति वसुः वायुः  
 अन्तरिक्षसत् अन्तरिक्षगतो वायुः । होता वेदिषत्—वेद्यन्तर्विद्यमान ऋत्वि-  
 विशोषोऽभिर्वा । अतिथिर्दुरोणसत्—दुरोणं—गृहं, गृहागतोऽधितिः । नृषत्—  
 नृष्वत्सतया वर्तमानं, वरसत्—वरेषु देवेषु च तथा वर्तमानं, ऋते सत्यलोके  
 सीदतीति ऋतसत् । व्योमसत्—व्योम्नि परमपदे वर्तमानं च प्रत्यक्तत्त्वम्;  
 अब्जाः—जलजाः, गोजाः—भूजाः, ऋतजाः—यज्ञोत्पन्नाः कर्मफलभूताश्च  
 स्वर्गादय इति यावत् । यद्वा चिरकालस्थावितया ऋतशब्दिताकाशजा इत्यर्थः ।  
 अद्रिजाः—पर्वतजाः, एतत्सर्वं बृहत् ऋतम्—अपरिच्छिन्नसत्यरूपब्रह्मात्मक-  
 मित्यर्थः ॥ २ ॥

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति । मध्ये वामन-

मासीनं निम्ने देवा उपासते ॥ ३ ॥

ऊर्ध्वं प्राणमिति । सर्वेषां हृदयगतः परमात्मा प्राणवायुमूर्ध्वमुखमुन्नमयति ।  
 अपानवायुमधोमुखं क्षिपति । मध्ये हृदयपुण्डरीकमध्ये आसीनं वामनम्—  
 वननीयं, भजनीयं, अथवा हृदयपुण्डरीकपरिमिततया ह्रस्वपरिमाणमित्यर्थः । तं  
 विश्वे देवाः—सत्त्वप्रकृतयः सर्वेऽपि उपासत इत्यर्थः ॥ ३ ॥

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।

देहादिमुच्यमानस्य किमल्ल परिशिष्यते ॥ एतद्वै तत् ॥ ४ ॥

एवं परमात्मानमुपासीनस्य 'तस्य तावदेव चिरं यावन्न विमोक्ष्ये' इति श्रुत्युक्त-  
 रीत्या शरीरपात एवान्तरायः, न किञ्चित्कर्तव्यं परिशिष्यत इत्याह—अस्य विस्रं-  
 समानस्वेति । अस्य उपासकस्य देहिनः, शरीरस्थस्य शरीरप्रतिष्ठितस्य दृढशरी-  
 रस्येति यावत् । एवं भूतस्य वा, विस्रंसमानस्य—शिथिलीभक्ताग्रस्य वा  
 देहादिमुच्यमानस्य—कृतकृत्यत्वात् कर्तव्यं किमपि नावशिष्यत इति भावः ।  
 एतद्वै तत्—पूर्ववत् ॥ ४ ॥

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।

इत्यरेण तु जीवन्ति यस्मिन्नेतामुपाधितौ ॥ ५ ॥

तस्य सर्वप्राणिप्राणनहेतुत्वरूपं महिमानमाह—न—प्राणेनेति । केनेतरेण जीवन्तीत्यत्राह—यस्मिन्नेतावुपाश्रितौ । यदधीनं प्राणापन्नयोरपि जीवनं तदधीनमेव सर्वेषां जीवनमिति भावः । स्पष्टमन्यत् ॥ ५ ॥

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।

यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

हन्त त इदमिति । गुह्यं—अतिरहस्यं सनातनं ब्रह्म ते पुनरपि प्रवक्ष्यामि । हन्तेति स्वगतम् आश्चर्यं । हे गौतम आत्मा मरणं मोक्षं प्राप्य यथा यत्प्रकार-विशिष्टो भवति तथा पुनरपि सुमुखवे रागाद्यनुपहृताय उपदेशयोम्याय तुभ्यं वक्ष्यामीत्यर्थः ॥ ६ ॥

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।

स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

अधिकारिविशेषनिर्देशपरेण “हन्त त” इत्यनेन सूचितमर्थं विवृणोति—योनिमिति । अन्ये परमात्मतत्त्वश्रवणविमुखाः त्वद्विसदृशाः शरीरपरिग्रहाय ब्राह्मणादियोनिं प्रपद्यन्ते । अन्ये स्थावरभावमनुगच्छन्ति । स्वानुष्ठितयज्ञादिकर्मोपासनानतिक्रमेण “रमणीयचरणाः” “तं विद्याकर्मणी समन्वारमेते” इत्यादि-श्रुत्यनुसंधादिति भावः ॥ ७ ॥

य एष सुप्तेषु जागर्ति कामकामं पुरुषो निर्भिमाणः ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥

तस्मिन् लोकाः भितास्सर्वे तदु नात्येति कथन ।

एतद्वै तत् ॥ ८ ॥

एवं शिष्यं प्ररोचनयाभिमुखीकृत्य प्रकृतमनुसरति—य एष सुप्तेषु जागर्तीति । सर्वेषु सुप्तेषु जीवेषु कामकामं नमुकृतमिदम् । सङ्कल्प्य सङ्कल्प्येत्यर्थः । न ■ “सर्वान् कामान् छन्दतः प्रार्थयस्वे”ति प्रकृताः पुत्रादयः कामसङ्केत निर्दिश्यन्ते । अयं चार्थः सन्ध्याधिकरणभाष्यश्रुतप्रकाशिकयोः स्पष्टः । सङ्कल्प्य स्वच्छन्दानुसारेण निर्भिमाणः पुरुषो योऽस्ति तदेव शुक्रं—प्रकारकं तदेवामृतमाधीन-

भसृतमुच्यत इत्यर्थः । शिष्टं स्पष्टम् । नित्यमुक्तानाममृतत्वसत्त्वेऽपि निरुपाधिकाभूतत्वाभावात् तदेवाभूतमित्यवधारणस्य नानुपपत्तिरिति द्रष्टव्यम् । एतेनाभूतान्तरनिषेधात् मुक्तपरमात्मनोरभेदप्रत्याशा प्रत्युक्ता । अवयवमृतशब्दस्य निरुपाधिकाभूतवाचित्वात् ॥ ८ ॥

अभिर्यथैको भुवनं प्रविष्टो रूपरूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपरूपं प्रतिरूपो बहिश्च ॥ ९ ॥

एक एवात्मा सर्वेषामहमर्थतया आस्ते इत्यस्यार्थस्य दुर्बोधत्वात् तद्दृढीकरणाय पुनरप्युपदिशति अभिर्यथैक इति । यथा एकस्तेजोधातुः त्रिवृत्करणकृतव्याप्त्या अण्डान्तर्गतलोके प्रविष्टस्सन्—रूपरूपं—रूपेरूपे भौतिकव्यक्तिषु, वीप्सायां द्विर्वचनम् । प्रतिरूपः प्रत्युक्तं रूपं यस्य स तथोक्तः । सर्वासु भौतिकव्यक्तिषु तेजोधातोर्मिलितत्वेन प्रतिस्ङ्खान्तरूपत्वात् प्रतिरूपत्वमस्तीति द्रष्टव्यम् । तथा एक एव स्त्वं परमात्मा प्रतिवस्तु प्रतिस्ङ्खान्तान्तर्यामिविग्रहो बहिश्च व्याप्नोतीत्यर्थः ॥ ९ ॥

वायुर्यथैको भुवनं प्रविष्टो रूपरूपं प्रतिरूपो बभूव । एक-

स्तथा सर्वभूतान्तरात्मा रूपरूपं प्रतिरूपो बहिश्च ॥ १० ॥

उदाहरणान्तरमाह— वायुर्यथेति । पूर्ववत् ॥ १० ॥

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

आत्मत्वाविशेषेऽपि जीवात्मवत् दोषाः परमात्मनि न भवन्तीत्येतत्सदृष्टान्तमाह— सूर्यो यथेति । 'रश्मिभिरेषोऽस्मिन् प्रतिष्ठितः,' 'आदित्यश्चक्षुर्भूत्वाऽक्षिणीं प्राविशत्' इति श्रुत्यनुसारेण यथा सूर्यश्चक्षुरधिष्ठातृतया तदन्तर्गतोऽपि बहिर्निर्गतैश्चक्षुर्मा-लिन्यादिभिर्न स्पृश्यते तथा परमात्मा सर्वभूतेष्वामृततया वर्तमानोऽपि तद्गतैर्दोषैर्न स्पृश्यते । तस्य स्वाभाविकापहतपाम्पत्वादिगुणयुक्ततया स्वेतरसमस्तावाद्यात्वात् विद्वत्पलादित्यर्थः ॥ ११ ॥

एको वशी सर्वभूतान्तरात्मा एकं बीजं बहुधा यः करोति ।

तमात्मस्थं वेदनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

एकोवशीति । एकः समाभ्यधिकरहितः । वशः इच्छा सोऽस्यास्तीति वशी ।  
 'जगद्वशे वर्तत' इत्युत्तरीत्या वशवर्तिप्रपञ्चक इति वाऽर्थः । एकं बीजं 'तमःपरे  
 देव एकीभन्ती' ति श्रुत्युत्तरीत्या स्वेन एकीभूताविभागावस्थं तमोलक्षणं बीजं  
 महदादिबहुविधप्रपञ्चरूपेण यः करोति तं य आत्मनि तिष्ठन्नित्युत्तरीत्या स्वान्तर्या-  
 मिणं ये पश्यन्ति तेषामेव मुक्तिरित्यर्थः ॥ १२ ॥

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति  
 कामान् । तमात्मस्थं येऽनु पश्यन्ति धीरास्तेषां शान्तिः  
 शाश्वती नेतरेषाम् ॥ १३ ॥

नित्यो नित्यानामिति । नित्यश्चेतन एक एव सन् बहूनां नित्यानां चेतना-  
 नामपेक्षितार्थान् अनायासेन प्रयच्छति । शिष्टं स्पष्टम् ॥ १३ ॥

तदेतदिति मन्यन्ते निर्देयं परमं सुखम् । कथन्तु तद्विजा-  
 नीयां किमु भाति विभाति वा ॥ १४ ॥

एवमुक्तश्शिष्य आह—तदेतदिति । तत्—अलौकिकं परमात्मानमानन्द-  
 रूपं ब्रह्म एतदिति—करतलामलकवत् अपरोक्षं मवादृशाः निष्पन्नयोगा मन्यन्ते ।  
 मवादृशास्साक्षात्कर्तुं शक्नुवन्तीत्यर्थः । कथं रूपादिहीनं ब्रह्म ब्रह्मणासमर्थमानसोऽहं  
 विजानीयम् । तत् किं दीप्तिमत्तया भासते । तत्रापि विस्पष्टं प्रकाशते । उत तेजोभूत-  
 संवल्नान्न विस्पष्टं प्रकाशते इति प्रश्नः ॥ १४ ॥

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति  
 कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा  
 सर्वमिदं विभाति ॥ १५ ॥

॥ इति पञ्चमबह्वी ॥

परमात्मनः योग्युपालम्बनस्य 'आदित्यवर्णं तमसः परस्तात्' 'सदैकरूपरूपाये'  
 ति प्रमाणप्रतिपन्नशुभाश्रयदिव्यमङ्गलविग्रहोऽस्ति, तद्विशिष्टः परमात्मा विभाति  
 सर्वादिशायिदीप्तिमानित्याह— न तत्र सूर्यो भातीति । अयं च सन्तः

‘ज्योतिर्दर्शना’ दिति सूत्रे ‘सर्वतेजसां छादकं सर्वतेजसां कारणभूतमनुग्राहकं च अङ्गुष्ठप्रमितस्य ज्योतिर्दृश्यत’ इति भाष्येण विवृतः । इदं च भाष्यं— ‘न तत्र सूर्य इत्यादिमन्त्रे पूर्वार्थस्यार्थमाह—सर्वतेजसां छादकमिति । उत्तरार्थस्य पूर्वपादार्थमाह—सर्वतेजसां कारणभूतमिति । अनुमानं पञ्चद्वानम् । तेन कार्यकारणभावः सिद्धः । पौर्वापर्यनियमो हि कार्यकारणभाव इति भावः । चतुर्थपादार्थमाह—अनुग्राहकमिति । ‘यस्यादित्यो भासुपयुज्य भाती’ त्यादिश्रुतिश्चानुग्राहकत्वे प्रमाण—मिति व्यासार्थविवृतम् । तदीयदीप्तिसाक्षात्कारसंभवे तेजोन्तराणामभिभूतत्वं प्रथमार्थः । तेजोन्तरोत्पत्तौ तदुपादानद्रव्यानुग्राहकत्वरूपं निमित्तत्वं तृतीयपादार्थः चाक्षुषरश्म्यनुग्राहकचन्द्रातपादेरिव उत्पन्नस्यापि तेजसः स्वसंबन्धेन स्वकार्यकारणसामर्थ्याधायकत्वलक्षणानुग्राहकत्वं चतुर्थपादार्थ इत्यप्यर्थस्तत्रैव द्रष्टव्यः । अधिष्ठानब्रह्मरूपभानव्यतिरिक्तभानशून्यत्वमध्यस्तप्रपञ्चस्य तृतीयपादार्थ इति भर्तृरुच्यते तदयुक्तम् । तथाहि सति भान्तमिति कर्त्तर्यशतप्रत्ययस्य ‘शिष्यज्ञानं प्रकाशत’ इतिवदभेदेषु कथञ्चित्संभवेऽपि अनुभातीत्यस्य शब्दस्यायोगात् । न हि देवदत्तगमनक्रियाव्यतिरिक्तगमनक्रियाशून्ये तिष्ठति यज्ञदत्ते, गच्छन्तं देवदत्तं यज्ञदत्तोऽनुगच्छतीति प्रयोगो दृष्टचरः । ननु वह्निमेव दहन्तमयोऽनुदहतीति प्रयोगो दृष्टचर इति चेत्—न । अग्नयः पृथक् दम्बृत्वाभावं निश्चितवत्तः तत्प्रतिपिपादयिष्या तादृशप्रयोगस्य सम्प्रतिपक्षत्वाभावात् । ननु तदीयदीप्तिसाक्षात्कारसंभवे तेजोन्तराणामभिभूतत्वमिति भवदभिमतार्थोऽपि न युज्यते, तदीयदीप्तिसाक्षात्कारकतामपि सुप्तानां तेजोन्तरसाक्षात्कारदर्शनेन सजातीयसंबन्धाधीनाग्रहणलक्षणाभिभवस्याभावादिति चेदुच्यते । बद्धविषयमेवैतत् । बद्धानां तत्साक्षात्काराप्रसक्तेरिदं कथमिति चेत् । बद्धानामेवार्जुनादीनां तत्साक्षात्कारदर्शनात् । यद्वा कालिदासकवौ परिगण्यमाने इतरः कुक्कविरकविरितिवत् भाति ब्रह्मणि परिगण्यमाने सूर्यादितेजोन्तरं न भाति । अतस्तदेव ब्रह्म अतिभास्वरूपशालीति पूर्वार्थार्थः । ‘तदीयदीप्तिसाक्षात्कारसंभवे तेजोन्तराणामभिभूतत्वं’ मिति व्यासार्थवचनस्याप्ययमेवार्थः । इममेवार्थ इतरतेजसां स्वरूपोत्पत्तौ फलजनने च परमात्मानुग्रहसापेक्षत्वप्रदर्शकेन तमेव भान्तमित्युत्तरार्थेन द्रढयतीति ॥ दोष इत्यस्मान्तव्यम् । यद्वा पूर्वार्थस्य यथाश्रुत एवार्थः । नन्वतिभास्वरूपवति सूर्यादौ प्रत्यक्षेणानुभूयमाने न भातीति प्रत्यक्षविरुद्धं कथमभि-

धीयत इत्यत्राह—तमेव भान्तमनुभातीति । इदं च परिदृश्यमानं भास्वरूपं न स्वाभाविकं, अपितु परमात्मदत्तं तदीयमेव तेजः । गीतं च भगवता 'यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामक' मिति । विवृतं चैतद्भगवता भाष्यकृता— 'अखिलस्य जगतो भासकमेतेषामादित्यादीनां यत्तेजः तन्मदीयं तेजः । तैस्तैराराधितेन मया तेभ्यो दत्तमिति विद्धि' इति । अतः अन्यकारे स्वधोततुल्यानामेतेषां भास्वरूपशालिनां न भातीति व्यपदेशो युज्यत इति भावः ॥ १५ ॥

॥ इति कठोपनिषादि पञ्चमब्रह्मीभाष्यम् ॥

॥ अथ षष्ठब्रह्मी ॥

हरिः ओं ॥ ऊर्ध्वमूलो अवाक्शाख एषोश्चतुः सनातनः ।

तदेव शुक्रं तद्वज्रं तदेवामृतमुच्यते ॥

तस्मिन् लोकाः श्रिताः सर्वे तद् नान्त्येति कथनम् ।

एतद्वै तत् ॥ १ ॥

ऊर्ध्वमूलो अवाक्शाख एषोश्चतुः सनातनः—अयं च मन्त्रस्वच्छः 'ऊर्ध्वमूलमधश्चाखमिति गीताव्याख्यानावसरे भगवता भाष्यकृता व्याख्यातः । इत्थं हि तत्त भाष्यम् । 'यं संसाराख्यमश्चतुर्ध्वमूलमधश्चाखमव्ययमश्चतुः प्राहुः श्रुतयः ऊर्ध्वमूलो अवाक्शाख एषोश्चतुः सनातनः, 'ऊर्ध्वमूलमवाक्शाखं चतुः यो वेद सम्भति' इत्याद्याः । सप्तलोकोपरि निविष्टचतुर्मुखस्यादित्वेन तस्योर्ध्वमूलत्वम् । पृथिवीनिवासिसकलनरपशुमृगाकिमिकीटपतङ्गस्यैव वरान्ततया अधश्चाखत्वमिति । तद्विलक्षणमेव ब्रह्मेति दर्शयति—तदेव शुक्रमिति । पूर्वमेव व्याख्यातोऽयं मन्त्रः ॥ १ ॥

यदिदं किञ्च जगत्सर्वं प्राण एजति निस्सृतम् । महद्भयं

कञ्जमुद्यतं य एतद्विदुरसृतास्ते भवन्ति ॥ २ ॥

य इदं किंच जगत्सर्वं प्राण एजति निस्सृतम् महद्भयं वज्रमुद्यतं—  
 अयं च मन्त्रखण्डः 'कम्पना'दिति सूत्रे भगवता भाष्यकृता व्याख्यातः । तत्रासुं  
 मन्त्रं प्रस्तुत्य 'कृत्स्नस्य जगतः अस्मिन्नुद्यमाने पुरुषे प्राणशब्दनिर्दिष्टे स्थितानां  
 सर्वेषां ततो निस्सृतानां तस्मात्संजातमहाभयनिमित्तमेजनं कम्पनं श्रूयते । तच्छास्-  
 नातिवृत्तौ किं भविष्यतीति महतो भयात् वज्रादिवोद्यतात् कृत्स्नं जगत्कम्पत इत्यर्थः ।  
 'भयादस्याभिस्तपती' त्यनेनैकार्थ्यात् । महद्भयं वज्रमुद्यतमिति पञ्चम्यर्थे प्रथमेति  
 भाषितम् । विवृतं चैतत् श्रुतप्रकाशिकायाम् 'प्राण' इति सप्तम्यन्तपदसामर्थ्यात्  
 स्थितानामित्यव्याहारः । वृत्तो निस्सृतानामित्यपेक्षायां प्रकृतस्यैवापादनत्वमाह—ततो  
 इति । ऐजनं कम्पनमिति । एज कम्पन इति हि धातुः । प्रत्यवायभयात् स्वस्वकार्येषु  
 प्रवृत्तिः कम्पनम् । उद्यतवज्रादिव परमपुरुषात्सञ्जातेन भयेन कृत्स्नं जगत् कम्पत  
 इत्यर्थः, इति । अत्र महद्भयं वज्रमुद्यतमिति चत्वारि पदानि पञ्चम्यर्थप्रथमान्तानि ।  
 आद्यं पञ्चम्यर्थप्रथमान्तपदद्वयं मथवाचि । उत्तरं तु पदद्वयं तद्धेतुभूतप्राणशब्दित-  
 परजसपरमिति द्रष्टव्यम् । केचित्तु विभेत्यस्मादिति मथम् भयानकमित्यर्थः । महा-  
 भयानकोद्यतवज्रवत् स्वस्मान्निस्सृतं प्राणशब्दितपरमात्मा कम्पयति । एजतीत्यस्य  
 ष्यन्तप्रभोऽप्यर्थः इत्यपि असुमप्यर्थं वर्णयन्ति । य एतद्विदुरमृतास्ते भवन्ति—  
 स्पष्टोऽर्थः । 'अत एव प्राण' इत्यधिकरणन्यायात् प्राण शब्दस्य परमात्मपक्षे न  
 विवाद इति द्रष्टव्यम् ॥ २ ॥

भयादस्याभिस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्च

वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

भयादस्याभिरिति । धावतिशब्दः इन्द्रादीनां स्वव्यापारप्रवृत्तिपरः । शिष्टं  
 स्पष्टम् ॥ ३ ॥

इह चेदशक्नोद्धुं प्राक् शरीरस्य विस्त्रसः । ततस्सर्गेषु  
 लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

इहचेदिति । शरीरस्य विस्त्रसः विस्त्रसनात् पतनात्प्राग्निह लोके ब्रह्म बोद्धुं  
 अशक्नोत् अशक्नुक् चेतु विकरणव्यत्ययः छान्दसः । ततः—तस्मात् ज्ञाना-



भावद्वेतोः सृज्यमानसर्वलोकेषु जन्मजरामरणादिमत्त्वलक्षणशीर्यमाणत्वाय भवतीत्यर्थः ।  
तस्मात् शरीरपातात्मात्रेव आत्मज्ञानाय यतेतेति भावः ॥ ४ ॥

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके । यथाप्सु  
परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

आत्मनो दुर्बोधत्वमेवाह—यथेति । यथा दर्शे चन्द्रिकाया अभावात् न स्पष्टः  
प्रतिभासः तथा इह लोके आत्मनीत्यर्थः । यद्वा—यथा आदर्शे—दर्पणे प्रतीय-  
मानं वस्तु साक्षाद्दृष्टवस्तुवत् प्रत्यङ्मुखत्वादिकल्पितार्थानवरुद्धतया नोपलभ्यते,  
तथेहात्मविषयिणी प्रतीतिरित्यर्थः । लोकान्तरेपि तथेत्याह—यथा स्वप्ने तथा  
पितृलोके । यथा स्वप्नदर्शनस्य जाग्रदृशनवत् सम्यक्तया संशयादिविरोधितया पुनरनु-  
सन्धानयोम्यत्वाभावः तथा पितृलोक इत्यर्थः । यथाप्सु परीव ददृशे तथा गन्धर्व  
लोके । यथा जलान्तस्थवस्तुनो नेतरवत् साष्टप्रकाशः, तद्वत् परिददृश इव न  
वस्तुतः परितो दृश्यत इत्यर्थः । गन्धर्वलोकेऽप्यापाततः प्रतीतिमात्रमित्यर्थः । छाया-  
तपयोरिव ब्रह्मलोके—यथा छायातपयोर्मिश्रणे शुद्धतपवर्तिपदार्थवन्नोपलम्भः ।  
एवं ब्रह्मलोकेपि न सम्यगुपलम्भः । अतो दुरधिगममात्मतत्त्वमिति भावः । यद्वा—  
ब्रह्मलोके यद्यपि छायातपयोर्विविच्योपलम्भवदात्मानात्मस्वरूपयोर्विविच्योपलम्भ-  
स्तम्भवति, तथापि नात्रत्यानामात्मतत्त्वं सुलभमिति भावः ॥ ५ ॥

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् । पृथगुत्पद्य-  
मानानां मत्वा धीरो न शोचति ॥ ६ ॥

इन्द्रियाणामिति । पृथग्भूतानामुत्पद्यमानानामिन्द्रियाणाम् । इन्द्रियाणामित्ये-  
तदेहादीनामप्युपलक्षणम् । उदयास्तमयौ च यत्—यदित्यव्ययं यावदित्यर्थः ।  
यौ उत्पादविनाशौ यश्च परस्परवैलक्षण्यलक्षणपृथग्भावश्च तान् सर्वान् इन्द्रियादि-  
गतान्मत्वा धीरो न शोचतीत्यर्थः । परस्परवैलक्षण्योत्पादविनाशाः ज्ञानैकाकारे  
नित्ये आत्मनि न सन्तीति ज्ञात्वा न शोचतीत्यर्थः ॥ ६ ॥

इन्द्रियेभ्यः परं मनो मनसस्तत्त्वमुत्तमम् । सत्त्वादिवि-  
मानात्मा महतीऽप्युत्तमम् ॥ ७ ॥

अव्यक्तानु परः पुरुषो व्यापकोऽलिङ्ग एव च । यत्  
ज्ञात्वा मुच्यते जन्तुरमृतत्वं ॥ गच्छति ॥ ८ ॥

देहविविक्तप्रत्यगात्मयाथात्म्यज्ञानेऽपि भगवच्छरणागतिरेवोपाय इति पूर्वोक्तं  
शरणवरणमेव प्रतिपादयति—इन्द्रियेभ्य परमित्यादिना भन्तद्वयेन । इन्द्रियेभ्य  
इत्येतदर्थानामप्युपलक्षणम् । ‘इन्द्रियेभ्यः परा द्वार्था अर्थेभ्यश्च परं मन’ इत्यने-  
नैकार्थ्यात् । सत्त्वशब्दो बुद्धिपरः । ‘मनस्स्तु परा बुद्धि’ रिति पूर्वोक्तेः ।  
अलिङ्गः—लिङ्गागम्यः । परत्वं च वशीकार्यतायां विवक्षितम् । परस्य च वशीकरणं  
शरणागतिरेव । शिष्टं स्पष्टम् ॥ ७ ॥ ८ ॥

न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।

इदा मनीषा मनसाभिवलृप्तो य एत(नं वि)द्विदुरमृतास्ते भवन्ति ॥ ९ ॥

न सन्दृशे तिष्ठतीति । अस्य रूपं स्वरूपं विग्रहो वा व्यापकत्वादेव सन्दर्शन-  
विषये अभिमुखतया न तिष्ठतीत्यर्थः । अथवा दृश्यं नीलरूपादिकं नास्तीत्यर्थः ।  
अत एव न चक्षुषा पश्यति कश्चनैनमिति । स्पष्टोऽर्थः । इदा मनीषेत्यादि—  
अयमंशस्सर्वत्रप्रसिद्धाधिकरणे व्यासार्थः ‘हृदेति भक्तिरुच्यते । मनीषेति  
धृतिः । ‘न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैन’ मिति पूर्वार्ध-  
मेकरूपं पठित्वा ‘भक्त्या च धृत्या च समाहितात्मा ज्ञानस्वरूपं परिपश्यतीहे’ ति  
महाभारते उक्तम् । अभिवलृप्तः ग्राह्य’ इति विवृतः । ‘धृत्या समाहितात्मा भक्त्या  
पुरुषोत्तमं पश्यति । साक्षात्करोति प्राप्नोतीत्यर्थः । ‘भक्त्या त्वनन्यथा शक्य’  
इत्यनेनैकार्थ्यादिति वेदार्थसङ्गहे प्रतिपादितम् । य एनं विदुरिति । स्पष्टोऽर्थः ॥ ९ ॥

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टेत तामाहुः परमां गतिम् ॥ १० ॥

यदा पञ्चेति । ज्ञायते अनेनेति व्युत्पत्त्या ज्ञानानि—इन्द्रियाणीत्यर्थः ।  
“सप्तगते” रित्यधिकरणे व्यासार्थस्तथा व्याख्यातत्वात् । अध्यवसायोपेतं मन एव  
बुद्धिशब्देनोच्यते । अत एव तत्र भाष्यम् ‘अध्यवसायाभिमानचिन्तावृत्तिभेदाभ्यु-  
पेक्षया बुद्ध्यहंकारचित्तशब्दैर्व्यपदिश्यत’ इति । शरीरान्तस्सञ्चरणं विहाय मोक्षार्थ-  
गमनं परमा गतिरिति तत्रैव स्पष्टम् ॥ १० ॥

तां योगमिति मन्यन्ते स्थिरमिन्द्रियधारणाम् ।

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

तां योगमिति । तां—पूर्वमन्त्रनिर्दिष्टां बाह्याभ्यन्तरकरणधारणां परमां गतिं योग इति मन्यन्ते । उक्तं च व्यासार्थैः । “परमा गतिर्योग इत्यर्थः” इति । अप्रमत्तस्तदा भवति इन्द्रियाणां निर्व्यापारत्व एव अवहितचित्ता भवति । चित्तावधानं किमर्थमित्यत्राह—योगो हि प्रभवाप्ययौ । योगस्य प्रतिक्षणा-  
पायशालितया अवधानमपेक्षितमिति भावः । यद्वा इष्टप्रभवानिष्टाप्यवलक्षणसर्वपुरुषार्थ-  
साधनत्वायोगस्य तत्र अप्रमत्ततया भवितव्यमिति भावः ॥ ११ ॥

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

नैव वाचेति । स्पष्टोर्थः । प्राणवादे “सप्त गतेर्विशेषितत्वाच्चेति । इन्द्रियाणि सप्तैव । “सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्तसप्त” इति सप्तानामेव परलोकगतिश्रवणात् । “यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टेत” इति योगदशायामिन्द्रियाणां परिगणितत्वाच्च सप्तैवेति प्राप्ते उच्यते । “हस्तादयस्तु स्थितेऽतो नैवम्”—शरीरे स्थिते आदानादिलक्षणकार्यो-  
पयोगित्वादस्तादयोपि इन्द्रियाण्येव । अतो नैवम् । “दशमे पुरुषे प्राणाः आत्मैकदशः” इति । आत्मशब्देन मनोऽभिधीयते, “इन्द्रियाणि दशैकं च”  
“एकादशं मनश्चात्र” इति श्रुतिस्मृतिभ्यां इन्द्रियसङ्ख्यानिश्चितम् । न्यूनसंख्यावादा  
उपकारविशेषाभिप्रायाः, अधिकसंख्यावादाश्च मनोवृत्तिभेदा दिति स्थितम् ॥  
अमुमेवार्थमुपधादयति — अस्तीतीति । अस्तीति ब्रुवतः शब्दादन्यत्रेत्यर्थः ।  
तस्योपनिषदेकगम्यत्वादिति भावः ॥ १२ ॥

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

अस्तीत्येवेति । तत्त्वं भाव्यतीति तत्त्वभावः अन्तःकरणम् । तेन परमात्मा  
अस्तीत्येवोपलब्धव्यः । वेदान्तवाक्यैरस्तीत्युपलब्धस्य मनसाप्यस्तीत्येवं मनननिदि-  
ध्यासने कर्तव्ये इत्यर्थः । उभयोर्देहोः उभाभ्यां शब्दप्रतीकभ्याम् अस्तीत्येवोप-

रूपस्य शातकतः मुक्ता ब्राह्मणा इतिवदयं निर्देशः । तत्त्वभावः प्रसीदति मनः प्रसन्नं भवति । निर्दुष्टं भवतीत्यर्थः ॥ १३ ॥

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यन्न ब्रह्म समश्नुते ॥ १४ ॥

यदा सर्वे प्रमुच्यन्त इति । कामाः—दुर्विषयविषयकमनोरथाः हृदताः यदा शान्ता भवन्ति । तदनन्तरमेवाप्सुपासकः अमृतो भवति—विश्लिष्टा-  
श्लिष्टपूर्वोत्तरदुरितभरो भवतीत्यर्थः । अत्र ब्रह्म समश्नुते—अत्रैवोपासनवेलायां ब्रह्मानुभवतीत्यर्थः । ‘समाना चासृत्युपकमादमृतत्वं चानुपोष्ये’ तत्र भाष्यम्—  
‘अनुपोष्य शरीरेन्द्रियादिसंबन्धमदग्वैव यदमृतत्वं उत्तरपूर्वाघयोरेषविनाश-  
रूपं प्राप्यते तदुच्यते यदा सर्वे प्रमुच्यन्त इत्यादिकया श्रुत्येत्यर्थः । अत्र ब्रह्म  
समश्नुत इति च उपासनवेलायां यो ब्रह्मानुभवः तद्विषयमित्यभिप्रायः’ इति ॥ १४ ॥

यदा सर्वे अभिद्यन्ते हृदयस्येह (स्यैव) ग्रन्थयः ।

अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥ १५ ॥

उक्तमेवार्थनादरेणाभ्यस्य उपदेष्टव्यांशः एतावनेवेत्युपसंहरति—यदा सर्वे  
अभिद्यन्त इति । ग्रन्थयः ग्रन्थिबहुर्मोचा रागद्वेषादयो यदैव प्रमुच्यन्त इत्यर्थः ।  
एतावदनुशासनम्—अनुशासनीयं उपासकस्य कर्तव्यत्वेन उपदेष्टव्यमेतावदेव ।  
वक्ष्यमाणमूर्धन्यनाडीनिष्क्रमणाचिरादिगमनादिकं न साधकस्य कृत्यं, किन्तु उपासन-  
प्रीतभाववत्कृत्यमिति भावः ॥ १५ ॥

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिस्तुतैका ।

तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्कन्या उत्क्रमणे भवन्ति ॥ १६ ॥

‘विमुक्तश्च विमुच्यत’ इति पूर्वमुक्तां द्वितीयां परमुक्तिमाह—शतं चैका  
चेति । हृदयस्य प्रधाननाड्यः शतं चैका च सन्ति । तासां मध्ये एका सुषुम्नास्या  
ब्रह्मनाडी मूर्धानमभिनिस्तुता । तया नाड्या ऊर्ध्वं ब्रह्मलोकं गच्छन् देशविशेष-  
विशिष्टब्रह्मप्राप्तिपूर्वकस्वरूपाविर्भावलक्षणां मुक्तिं प्राप्नोतीत्यर्थः । अन्यास्तु नाड्यः  
विष्वङ्कन्या उत्क्रमणे नानाविधसाराभागीकर्मणाद्योपयुज्यन्ते । विष्वङ्कन्या नाड्यः

अन्योत्क्रमणे उपरुज्यन्त इति व्यासार्थव्याख्यातम् । इदं च वाक्यं भगवता बादरायणेन उक्तान्तिपादे चिन्तितम् । तथा हि—मूर्धन्यया शताधिकया नाड्या विदुषो गमनं, अन्याभिरविदुष इति नियमो नोपपद्यते । नाडीनां भूयस्त्वात् अतिसूक्ष्मत्वाच्च दुर्विवेचतया पुरुषेणोपादातुमशक्यत्वात् । ‘तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ती’ति यादृच्छिकीमुक्तान्तिममुवदतीति शुक्तमित्येवं प्रप्ते पूर्वपक्षे—‘तदोकोग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगृहीतश्शताधिकया’ इति सूत्रेण सिद्धान्तितम् । तस्य चाद्यमर्थः । तदोक्तः—तस्य जीवस्य स्थानं हृदयं अग्रज्वलनं अग्रज्वलनं प्रकाशनं यस्य तदिदमग्रज्वलनम् । तेन अग्रज्वलनेन प्रकाशितद्वारो भवति । ‘तस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्यो-तेनैव आत्मा निष्कामति चक्षुषो वा मूर्ध्नो वा अन्येभ्यो वा शरीरदेशेभ्यः’ इति श्रुतेः । एतावद्विद्वद्विद्वत्साधारणम् । विद्वांस्तु शताधिकया मूर्धन्ययैव नाड्या उत्क्रामति । न चास्या नाड्या विदुषो दुर्विवेचत्वम् । विद्वान् हि परमपुरुषाराधन-भूतात्यर्थप्रियविद्यासामर्थ्यात् विद्याशेषभूततयाऽऽत्मनोऽत्यर्थप्रियगत्यनुस्मरणयोगाच्च प्रसन्नेन हृदोऽनं परमपुरुषेणानुगृहीतो भवति । ततस्त्वं नाडीं विजानातीति तथा विदुषो गतिरुपपद्यत इति । प्रकृतमनुसरामः ॥ १६ ॥

अङ्गुष्ठमात्रः पुरुषोन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।  
तं स्वाच्छरीरात्प्रवृहेन्मुखादिवेपीकां धैर्येण ॥ तं विद्याच्छुक्र-  
ममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

अङ्गुष्ठमात्र इति । स्पष्टोर्थः । तं स्वाच्छरीरादिति । यथा देवदत्तः स्वाच्छरीराद्विलक्षण इत्युक्ते स्वशब्दः सममित्याहृतदेवदत्तसम्बन्धिपरामर्शः, एवं पूर्वं निर्दिष्टान्तरात्मसंबन्धिपरामर्शः स्वशब्दः । ततश्चायमर्थः । तं जनानामन्तरात्मां तच्छरीरभूतात् जनशब्दितात्प्रेतनात् प्रवृहेत्—विविच्य जानीयात् । ‘जुष्टं यद्व पश्यत्यन्यमीश’ मिति श्रुत्युक्तीत्या धारकत्वनियन्तृत्वशेषित्वादिना विलक्षणं अस्मी-यादित्यर्थः । मुखात्—तृणविशेषात् । इपीकां—तन्मध्यवर्तिस्थूलतृणविशेषादिव । धैर्येण—ज्ञानकौशलेनेति पूर्वेणान्वयः । तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ उक्तोर्थः । द्विर्वचस्तुपदेशसमस्यर्थम् ॥ १७ ॥

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च  
कृत्स्नम् । ब्रह्म प्राप्तो विरजोऽभूद्विमृत्युरन्योप्येवं यो  
विदध्यात्ममेव ॥ १८ ॥

आस्थाधिकार्यमुपसंहरति—मृत्युप्रोक्तामिति । नचिकेताः मृत्युप्रोक्तां  
आत्मविद्यां, यदा पञ्चेत्यादिना उक्तयोगविधिं च लब्ध्वा—प्राप्य 'परं ज्योतिरुप-  
सम्पद्य स्वेन रूपेणाभिनिष्पद्यत' इति श्रुत्युत्तरीत्या ब्रह्म प्राप्य, आविर्भूतगुणाष्टकोऽ  
भूदित्यर्थः । अन्योप्येवं यो विदध्यात्ममेव—अध्यात्मविद्यां यो अन्योपि वेत्ति  
सोपि एवमेव नचिकेता इव भवतीत्यर्थः ॥ १८ ॥

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजसि  
नावधीतमस्तु मा विद्विषावहै ॥ ओं शान्तिश्शान्ति-  
श्शान्तिः ॥ हरिः ओं ॥ १९ ॥

॥ इति कठोपनिषदि षष्ठबल्ली ॥

॥ द्वितीयाध्यायस्समाप्तः ॥

॥ कठबल्ली समाप्ता ॥

शिष्याचार्ययोः शास्त्रीयनियमातिलङ्घनकृतदोषप्रशमनार्था शान्तिरुच्यते ।  
स ह नाववतु—सः विद्याप्रकाशितः परमात्मा । ह्यब्दः प्रसिद्धौ । नौ शिष्या-  
चार्यौ अवतु—स्वस्वरूपप्रकाशनेन रक्षतु । सह नौ भुनक्तु—विद्याप्रचयद्वारा  
आत्मां सहैव परिपालयतु । यद्वा विश्लेषमन्तरेण आत्मां सहितावेव यथा स्याव तथा  
परिपालयत्वित्यर्थः । सह वीर्यं करवावहै—सनियमकविद्याप्रदानेन विद्यायास्सामर्थ्यं  
निष्पादयावहै । नियमाभावे विद्या निर्वीर्या भवतीति भावः । तेजसि नावधीत-  
मस्तु—नौ आक्योः यदधीतं तत् तेजसि अस्तु, वीर्यवत्तरं भवत्वित्यर्थः ।  
मा विद्विषावहै—'यश्चाधर्मेण विव्रते यश्चाधर्मेण पृच्छति । तयो रन्यतरः प्रैति  
विद्वेषं वाचिगच्छति' । इति स्मृत्युत्तरीत्या अधर्माध्ययनाध्यापननिमित्तो द्वेष  
आक्ययोर्माभूदित्यर्थः । शान्तिश्शान्तिश्शान्तिः—त्रिवचनं सर्वदोषशान्त्यर्थम् ॥

इयं चोपनिषत् भगवत्परैवेति भगवता बादरायणेन समन्वयाध्याये त्रिभि-  
रधिकरणैर्निर्णीतम् । तत्र 'यस्य ब्रह्म च क्षलं चोभे भवत ओदनः । मृत्युर्यस्योपसेचनं  
क इत्था वेद यत्न सः' इति वाक्ये ब्रह्मक्षलयोरोदनत्वरूपणेन भोज्यत्वस्य वा  
भोग्यत्वस्य वा प्रतीतेः तत्प्रतिसंबन्धी यस्येति षष्ठ्यन्तयच्छब्दनिर्दिष्टो भोक्ता जीव  
एव स्यात्; परमात्मनो भोक्तृत्वासंभवादिति पूर्वपक्षं कृत्वा, 'अत्ता चराचरग्रहणात्,  
प्रकरणाच्च, गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्, विशेषणाच्चेति चतुर्भिस्सूत्रै-  
स्सिद्धान्तः कृतः । तेषां चायमर्थः । 'उभे भवत ओदनः' इति ओदनप्रति-  
सम्बन्धितया प्रतीयमानः अत्ता परमात्मैव । ब्रह्मक्षलशब्दगृहीतनिस्त्रिलचराचर-  
संहर्तृत्वस्याल मन्त्रे प्रतिपादनात् । अत्र ब्रह्मक्षलशब्दयोः निस्त्रिलचराचरलक्षकत्व-  
प्रकारः, ओदनशब्दस्य विनाश्यत्वलक्षकत्वप्रकारश्च एतन्मन्त्रव्याख्यानावसरे प्रति-  
पादितस्तत्त्वैवानुसंधेयः । 'महान्तं विभुमात्मानमिति प्रस्तुतत्वेन तस्य ब्रह्मप्रकरण-  
मध्यगतत्वाच्च । ननु ऋतं पिबन्तावित्युत्तरमन्त्रे कर्मफलभोग्यान्वयिनोरेव प्रतिपादनात्,  
परमात्मनश्च जीववत् कर्तृत्वेन वा अन्तःकरणवत् करणत्वेन वाऽन्वयासंभवात्,  
परमात्मप्रकरणमध्यगतत्वं नास्तीत्याशङ्क्योक्तं 'गुहां प्रविष्टावात्मानौ हि तद्दर्शना'दिति ।  
गुहां प्रविष्टौ जीवपरमात्मानावेव । तयोरेवासिन्प्रकरणे गुहाप्रवेशदर्शनात् ।  
'तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितमिति परमात्मनो गुहाप्रवेशः श्रूयते । 'या  
प्राणेन संभवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्ती'ति जीवस्यापि गुहा-  
प्रवेशो दृश्यते । अतः द्वयोरपि गुहाप्रवेशदर्शनात् तयोरेवपिबन्तपिबन्तोश्छलिन्यायेन  
'ऋतं पिबन्ता'विति निर्देशस्य संभवात्, ऋतं पिबन्ताविति मन्त्रेण न परमात्म-  
प्रकरणविच्छेदश्चावश्यः । 'विशेषणाच्च । असिन्प्रकरणे 'ब्रह्मजज्ञं देवमीक्यं  
विदित्वे'ति जीवपरयोरुपास्यत्वोपासकत्वादिना विशेषितत्वात् तयोरेवोपासनसौकर्याय  
एकाधिकरणस्थत्वप्रतिपादनार्थत्वात् 'ऋतं पिबन्ता'विति मन्त्रस्य जीवपरप्रतिपाद-  
कत्वमेव । अतः यस्य ब्रह्म च क्षलं चेति मन्त्रः परमात्मपर एवेति निर्णीतम् ।

तथा 'अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । ईशानो भूतभव्यस्य न ततो  
विजुगुप्सते' इति मन्त्रे अङ्गुष्ठमात्रतया निर्दिश्यमानो जीव एव; अङ्गुष्ठमात्रत्वस्य  
जीवधर्मतया 'प्राणाधिपस्संचरति स्वकर्मभिरङ्गुष्ठमात्रो रक्षितुल्यरूपः' 'अङ्गुष्ठमात्रं

पुरुषं निश्चकर्ष यमो बलात्' इति श्रुतिस्मृतिप्रसिद्धत्वादिति पूर्वपक्षं कृत्वा—'शब्दादेव प्रमितः' 'हृद्यपेक्षया ■ मनुष्याधिकारत्वात्', 'कम्पनात्' 'ज्योतिर्दर्शनात्' इति चतुर्भिस्तैः सिद्धान्तः कृतः । तेषां चायमर्थः । अङ्गुष्ठप्रमितः परमात्मा, शब्दादेव ईशानो भूतमव्यस्य इति ईश्वरत्वाचकेशानशब्दादेव । ननु कथं तर्हि परमात्मनोऽङ्गुष्ठमात्रत्वमित्यत्राह—'हृद्यपेक्षया तु मनुष्याधिकारत्वात्' । हृदि हृदये परमात्मनो वर्तमानत्वात् तदपेक्षया अङ्गुष्ठमात्रत्वमुपपद्यते । न च स्वस्तुरगादीनामङ्गुष्ठशून्यानां हृदयस्याङ्गुष्ठप्रमितत्वाभावात् तदन्तर्वर्तिनः परमात्मनः कथमङ्गुष्ठमात्रत्वमिति वाच्यम् । उपासनाविधायिशालस्य मनुष्याधिकारिकत्वात् तेषां चाङ्गुष्ठसंभवात् तद्दृढयवर्तिनः अङ्गुष्ठसमपरिमाणहृदयावच्छेदनिबन्धनाङ्गुष्ठप्रमितत्वे नानुपपत्तिः । 'कम्पनात्' । 'यदिदं किञ्च जगत्सर्वं प्राण एजति निस्तृतम् । महद्भयं वज्रमुद्यत'मिति समस्तप्राणिकम्पनहेतुभयहेतुत्वस्यासिन्नङ्गुष्ठप्रमिते आत्मानात् तस्य च परमात्मधर्मत्वस्य 'भीषास्माद्वातः पक्त' इत्यादिश्रुतिप्रतिपन्नत्वात् अङ्गुष्ठप्रमितः परमात्मा । 'ज्योतिर्दर्शनात्' । 'न तल सूर्यो भाति न चन्द्रतारकमि'ति अङ्गुष्ठप्रमिते सकलतेजश्छात्रकज्योतिस्सम्बन्धप्रतिपादनात् तादृशज्योतिस्सम्बन्धस्य आथर्वणे ब्रह्मसम्बन्धितया प्रतिपादितत्वाच्च अङ्गुष्ठप्रमितः परमात्मेत्यर्थः ॥

तथा—'इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिः बुद्धेरत्मा महान्परः । महतः परमव्यक्तमव्यक्तापुरुषः परः । पुरुषान् परं किञ्चित् सा काष्ठा सा परा गतिः ।' इति वाक्ये सांख्यप्रक्रियाप्रत्यभिज्ञानात् पञ्चविंशतिरिक्तपुरुषनिषेधाच्च सांख्याभिमतमब्रह्मात्मकं प्रधानमेव अव्यक्तशब्देनाभिधीयत इति 'आनुमानिकमप्येकेषामिति चेदिति सूत्रसंख्येन पूर्वपक्षं कृत्वा 'शरीररूपकविन्यस्तगृहीतेर्दर्शयति च' 'सूक्ष्मं तु तदर्हत्वात्' 'तदधीनत्वादर्थवत्' 'ज्ञेयत्वावचनाच्च' 'वदतीति चेन्न प्राप्नो हि प्रकरणात्' 'तयाणामेव चैकमुपन्यासः प्रश्नश्च' 'महद्भवे'ति सप्तभिः सूत्रैस्सिद्धान्तः कृतः । तेषां चायमर्थः । आनुमानिकं नाव्यक्तशब्दाभिलष्यम् । उपासनोपयोगिवशीकरणाय 'आत्मानं रथिनं विद्धि शरीरं रथमेव चे'ति वाक्ये रथिरथादिभावेन रूपितेषु आत्मशरीरबुद्धिमनइन्द्रियविषयेषु रथरूपकात्मना 'शरीरं रथमेव चे'ति विन्यस्तस्य शरीरस्यैवाव्यक्तशब्देन ग्रहणसंभवात् । अस्मिंश्च प्रकरणे



इन्द्रियादिवशीकरणप्रकारस्यैव 'यच्छेद्वाङ्मनसी प्राज्ञः' इत्यादिदर्शनात्, तदनुसारेणाव्यक्तशब्देन शरीरमेव गृह्यते । ननु कथमव्यक्तशब्देन व्यक्तस्य शरीरस्याभिधानम् । तत्राह—'सूक्ष्मं तु तदर्हत्वात्' । भूतसूक्ष्ममव्याकृतं श्वस्थाविशेषमापन्नं शरीरं भवति । ततश्च कारणवाचिना अव्यक्तशब्देन स्थूलं शरीरमेवोपचारादुच्यते इत्यर्थः । ननुक्तशब्दस्य मुख्य एवार्थोऽस्तु, कुतः स्थूलशरीरे लक्षणाभ्युपगन्तव्येत्याह—तदर्हत्वादिति । स्थूलशरीरस्यैव कार्यार्हत्वात्, तस्यैव वशीकार्यत्वाय प्रतिपादनस्यापेक्षितत्वात्, अव्यक्तशब्देन कारणवाचिना स्थूलशरीरलक्षणा उचितेति भावः । ननु यदि भूतसूक्ष्ममव्याकृतमभ्युपगम्यते, कापिलतन्त्रसिद्धोपादाने कः प्रद्वेष इत्याह—'तदधीनत्वादर्थवत्' । अस्मन्मते अव्यक्तस्य परमात्माधीनतया तदधिष्ठितत्वेन प्रयोजनवत्त्वमस्ति । सांख्यमते तदनभ्युपगमात् तस्य निष्प्रयोजनत्वमिति भावः । 'ज्ञेयत्वावचनाच्च' । यदि तन्त्रसिद्धमव्यक्तमेवाविवक्षिष्यत्, तदास्य ज्ञेयत्वमवक्ष्यत् । व्यक्ताव्यक्तज्ञविज्ञानान्मोक्षं वदद्भिस्तान्त्रिकैस्तेषां सर्वेषां ज्ञेयत्वाभ्युपगमात् । नचास्य ज्ञेयत्वमुच्यते । अतो न तन्त्रसिद्धस्येह ग्रहणम् । 'वदतीति चेन्न प्राज्ञो हि प्रकरणात्' । 'अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महत् परं ध्रुवं निचाय्य तं मृत्युमुखात्ममुच्यते' इत्यव्यक्तस्य ज्ञेयत्वमनन्तरमेव श्रुतिर्वदतीति चेन्न । 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पद'मिति प्राज्ञस्य परमात्मनः प्रकरणात् स एव अशब्दमस्पर्शमिति मन्त्रे ज्ञेयत्वेन निर्दिश्यते, न तन्त्रसिद्धमव्यक्तम् । 'त्रयाणामेव चैवमुपन्यासः प्रश्नश्च' । अस्मिन्प्रकरणे हि उपायोपेयोपेतृणां त्रयाणामेव ज्ञेयत्वोपन्यासः 'अन्यत्त धर्मादन्यत्राधर्मादिति प्रश्नश्च दृश्यते । नाव्यक्तादेः । 'महद्ब्रह्म' । यथा 'बुद्धेरत्मा महान्पर' इत्यत्माशब्दसामानाधिकरण्यात् तन्त्रसिद्धं महत्त्वं गृह्यते, एवमव्यक्तमप्यात्मनः परत्वेनाभिधानान्न कापिलतन्त्रसिद्धं गृह्यते इति स्थितम् । अत इयमुपनिषत्सर्वेऽपि परमात्मपरेति त्रिभिर्भिकरणैर्निर्णीतम् ॥

क्षेमाय यः कल्याया क्षितिर्निर्जराणां भूमावजृम्भयत भाष्यमुधामुदारः ।

शामगमाध्वगवदोवदतूलधातो रामानुजस्स मुनिराद्रियतां मदुक्तिम् ॥

॥ इति कठोपनिषदि षष्ठ्यङ्गीभाष्यम् ॥

॥ इति श्री रङ्गरामानुजमुनिविरचितं कठोपनिषद्भाष्यं समाप्तम् ॥

श्रीः  
कठोपनिषद्भाष्यटिप्पणी

श्रीनिवासं परं ब्रह्म प्रणिपत्य प्रणीयते ।  
रङ्गरामानुजमुनिकठभाष्यस्य टिप्पणी ॥

प्रथमबह्वी

श्रिया महालक्ष्म्या सापरसंश्रितवस्तुस्थलम् । अन्ननाचलश्चरं शेषाचलगरुडाचल-  
नारायणाचलाञ्जनाचलसिंहाचलवृषभाचलवेङ्कटाचलाः सप्त अचलाः । तदुपलक्षणार्थमिह अन्य-  
तस्य अन्ननाचलस्य ग्रहणम् । तस्मिन् भासमानं सर्वहृदयाङ्गवत्कं उत्तमरसं भगवन्तं श्रीनिवास-  
मिहार्थः ।

१. स्वस्तये तार्क्ष्यम् ऋग्वे. १०-१७८-१.

५. "स एवमुक्तः पुत्र एकान्ते परिदेवयाज्ञकार । कथमिति । उच्यते । बहूनां शिष्याणां  
पुत्राणां वा एमि प्रथमः सन् मुख्यया शिष्यादिवृत्त्येत्यर्थः । मध्यमानां च बहूनां मध्यमयैव वृत्त्या  
एमि । आधमया कदाचिदपि । किंस्वियमस्य कर्तव्यं प्रयोजनम् । मया प्रतेन करिष्यति  
यत्कर्तव्यमद्य । नूनं प्रयोजनमनपेक्षयेन क्रोधदशादुक्तवान् पिता" । [इति] ॥

"तथापि तत् पितुर्वचो मृषा माभूदित्येवं मत्वा परिदेवनापूर्वकमाह पितरं  
शोकविष्टं किं मयोकमिति । (अनुपश्येति)" इत्यन्यत्र ।

६. तथेति चार्थः । यथेत्यनुषज्यते । तदाह यथा चेति । पूर्वं यथा भासन् तदनुपश्य ।  
परे च यथा भवन्ति तत्प्रतिपश्य । कथमासन् कथं भवन्ति । तत् स्पष्ट्यन्नाह सत्यमिवेति ।  
पूर्वं सर्वेऽस्मिन्तः । इदानीन्तना अपि स्मिन्तः । ते सर्वे पुनर्जनिष्यन्ते । तस्मात्  
सर्वेऽनुसाधारणोऽयं जनवमरणधर्मः । स चेन्ममापि तत्र कः शोकः इति कृत्स्नो मन्त्रः  
(मृषावाद्प्रसङ्गं विन्य) शोकपनोदनार्थं पितुराश्वासनपरोऽपि भवितुमर्हतीति भाति ।

७. "श्रोच्यागतं यमममाला भार्या वा ऊचुर्बोधयन्तः ।"

८. "अनिर्ज्ञातप्राप्येष्टप्रार्थना आशा । निर्ज्ञातप्राप्यार्थप्रतीक्षणं प्रतीक्षा ।" इत्यन्यत्र ।

९. "यद्यपि भवदनुपद्वेष्टे सर्वं मम स्यात् तथापि त्वदधिकसम्प्रसादनार्थमनशनेनोपोषि-  
तामेकैकं रात्रिं प्रति त्रीन् वरान् वृणीष्व अभिप्रेतार्थविशेषान् प्रार्थयस्व" इत्यन्यत्र । तस्मादिति  
तच्छब्देन अनश्रतो रात्रित्रयवासं परामृश्य तस्मात्प्रति तत्स्थाने इत्यर्थे 'प्रतिनिधिप्रतिदाने च  
यस्मात्' इति सूत्रेण पञ्चमीति किं युक्तमिति पर्यालोचनीयम् ।

१०. "प्रतीतः लब्धस्त्वृतिः । स एवायं पुत्रो ममगत इति प्रत्यभिज्ञानमित्यर्थः ।"

११. एतदुच्यते 'त्वां दृष्टवान्' इति मूलभावेन भाव्यमिति भाति । तदेव उच्यते-  
सामान्यमपि । यथास्थिते द्वादशाक्षराणि भवन्ति । लिटुमि एकदशभिरेव भाव्यम् ।

१४. तत् मया उच्यमानं अग्निं तदनुबन्धि चान्यत् । "स्वर्गाय हितं स्वर्गसाधन-  
मग्निं प्रजानन् विहातवानहं प्रमथेभि । तन्निबोधेति च शिष्यबुद्धिसमाधानार्थं क्वचनम् । अग्निं  
स्तीति-अनन्तलोकाग्निं स्वर्गलोकफलप्राप्तिसाधनम् ; अथो अपि प्रतिष्ठाभाष्यं जगतः विराडपेण ।  
तमेतमग्निं मयोच्यमानं जानीहि । निहितं स्थितं-गुहायां निद्रुषां बुद्धौ निविष्टमित्यर्थः ।"

१५. "लोकादि लोकात्मनादि प्रथमशरीरित्वादग्निम् ।"

१६. अस्य तुष्ट इति तोषहेतुत्वं पूर्वमुक्तम् । आदरव्यञ्जनाय कचनकर्मत्वं वक्तुं गृह्योर्भे-  
दमत्वविशेषणं दातुं च पुनरिह 'तममवीत प्रीयमाणो महात्मा' इत्युच्यते । सङ्कल्पम् । अन्यत्र  
आप्यहृष्टमव्युत्पादितमिदं पदम् । स गतौ कैमन्दे इति धातुद्वयात् सरत्वं-प्रसरच्छब्दा इत्यर्थे  
पृषोदरादित्वेन सङ्केति रूपं भवतीति कृत्वा शब्दवती रमयालमिति व्याचक्षत इति भाति ।  
"यद्वा सङ्कल्पम् अकुत्सितां गतिं कर्ममयी गृह्णाण । अन्यदपि कर्मविद्वान्मनेष्मलहेतुत्वात्  
स्वीकुर्वित्यर्थः ।" इत्यर्थान्तरमप्यन्यत्रोक्तम् । परन्तु अनन्तरवृत्त्या 'नैतां सङ्कां वित्तमयी-  
मघातः' इति पुनःप्रयुक्तस्यास्य पदस्य "नैतामवासमानसि सङ्कां सति कुत्सितां मूढजनप्रवृत्तां  
वित्तमयीं धनप्राप्ताम्" इति कुत्सिता गतिरिति व्याख्यानं दृश्यते । सघातोः सतिरर्थः ।  
'का' इति कापुरुष इत्यादात्मि कुत्सितार्थे । परनिपातादि पृषोदरादिपाठात् इति निष्पत्ति-  
रभिमतोति भाति । एवं कुत्सिता गतिरिति उपरि व्याख्याने स्थिते क्रयमिह अकुत्सिता गति-  
रिति व्याख्यानं युक्तमिति विमृश्यम् । कुत्सितामित्येव स्थितः पाठः वरदानप्रकरणे अयमर्थो न  
संज्ञत इति बुध्याऽन्यथाकृतः स्यादपि । कुत्सितत्वं ज्ञानमार्गपेक्षयाऽभरत्वं । न तु गर्हितत्वमिति ।

२०. किञ्चेति । 'अन्यदप्याह एतमग्निमिति' इत्यर्थः । 'एतमग्निमिति ! किञ्च'  
इति क पाठः ।

२२. "अद्विचल विमुक्त एनं वरं मा मां प्रति ।"

२३. अत्र देवैरपि विविक्तिस्त्वम् । "किलेति । भक्त एव नःश्रुतम् ।" तादृश-  
मिदम् । किञ्च त्वं यत्र सुविज्ञेयमात्य तादृशम् । किञ्च लाहगान्यो वक्ता दुर्लभः । अतिदुर्लभ-  
नृत्तम् । किञ्च यो यो धरो दीयेत तस्मात्सर्वस्याधिकम् ।

२४. आनदिति सामान्ये नमुंसकम् । याक्तीः शरदो जीवितुमिच्छसि ताक्तीः शरदो  
जीवेत्यर्थः ।

२५. काम्यमानानामिति । कामानां मध्ये ये कामाः उत्कृष्ट इत्यर्थः, तद्गन्धमिलस्या  
दर्शाद्विशिष्टोऽयमर्थः ।

२७. "शो भविष्यन्ति न वेति सन्दिग्धमान एव येषां भावो भवन् तस्योपन्यस्तानां  
मोगानां, ते शोमनाः ।"

२९. “अजीर्यतां त्रयोहानिभग्नानुक्ताम् असृतानां सकलमुपेत्य उपगम्य” । इत्येवं व्याख्यानेऽपि अजीर्यतामसृतानामिति मुक्तावस्था ग्राह्या । यमस्यापि मुक्तेः सिद्धत्वात् भविष्यन्ती-  
मापि दशां वर्तमानवद् भूतवत्त्वोपचरति । “अनिर्यद्दैन्यैः प्रासन्ननस्मि नित्यम्” इति हि वक्ष्यति ।

३०. योऽयमित्यादि ध्रुतिक्वचनं, अतः ‘नान्यं तस्मादहं कृणे’ इति उत्तमो न ध्रूयते ।  
अपि तु नान्यं नञिक्वेता वृणीत इति प्रथमः । अत एव वर्तमानानुपपत्तेः त्वेति पूरणमिति भावः ।

यस्मात् नञिक्वेतः सङ्गमिदं शरीरं ध्रियते तस्मात् नान्यं करं वरिष्ये इति दृढमात्मनोऽध्यव-  
सायं व्यञ्जयितुकामः स्वयमेवात्मानं प्रथमपुरुषवद् व्यवहरतीत्यपि युक्तं भाति ।

### द्वितीयबल्ली

१. प्रेय उतैव प्रेथोऽपि च ।

२. ताविति पुष्टिज्ञोपपत्तये प्रेयःप्रेयःपदार्थाविति । ध्रुवौ पुष्टिज्ञं कर्तृत्वोपपत्तये तयोः-  
स्मात्तन्व्यव्यञ्जनाय ।

३. ‘सृष्ट्वाप्तेमामनेकरूपां गृह्ण’ इति पूर्वमधिकवरत्वेन यमेन दत्तां रत्नमालां नञि-  
क्वेता न प्रतिजग्राह । तत इदमिदानीमाह यमः ‘नैतां सृष्ट्वां विसमयीमक्षतः’ इति । इत्यपि  
युक्तम् ।

५. धनीभूते तमसि वर्तमाना इव । आत्मानं पण्डितं मन्यमाना इत्यप्याहस्य योज्यम् ।  
तत्पर्यगत्या धीरे मन्यमाना इत्यपि विवक्षितम् । इमं गतौ ।

६. “सम्परेयत इति सम्परायः परलोकः । तत्प्राप्तिप्रयोजनः साधनविशेषः शास्त्रीयः  
साम्परायः ॥” भावप्रकाशिका—“सम्यगवश्यम्भावेन परा परस्तात् देहपातस्य पश्चाद् ईयते  
गम्यत इति सम्परायः । तत्प्राप्त्यर्थः साधनविशेषः साम्परायः”—इति ॥

‘नुर्मानीलथः’ इत्यस्यानन्तरं ‘तस्यायं लोकः परस्व लोको नास्तीत्यर्थः’ इत्याधिकं विषय-  
वाक्यदीपिकायां पठ्यते ।

उत्पदस्य योजनाऽत्र न दर्शिता । पर उत परस्वत्वमिष्टाये चशब्दाप्याहारो नोक्तः स्यात् । उत  
अपि च मानी पुनःपुनरित्युपबन्ध्याभिप्राय उचित इति भाति । पाठान्तरं वा । संयमने त्वनुभूयेति  
सूत्रे श्रुतप्रकाशिकार्था नायं पाठः कष्टोक्तो दृश्यते । ‘अयं लोको नास्ति न पर इति’ इति भाष्यो-  
द्धृतस्य मन्त्रस्य नवद्वयघटितं प्रतीकं धत्वा ‘अत्रामुत्र च सुखं नास्तीत्यर्थः’ इत्ययं वर्णनमात्रं तु कृतं  
दृश्यते । अयं लोको नास्तीत्यंशस्य अत्र सुखं नास्तीति विवरणम्, न पर इति मानी पुनःपुनर्वक्ष-  
मापयते मे ‘इत्यवशिष्टांशस्य अमुत्र च सुखं नास्तीति विवरणम् इति यद्यपि स्थितं कथञ्चिद्  
योजयितुं शक्यम्, तथापि एतैरुपनिषद्भाष्यकारैः श्रीभाष्ये वा विवरणे वा अवलोकितः पाठः  
‘अयं लोको नास्ति पर’ इति द्वितीयनमूरादित एवेति तदनुसारेणैव भावप्रकाशिकार्था व्याख्यायि—

“अयमेव लोकोः स्य्यश्रवानादिरूपोऽस्ति । न परः परलोकः इति मानी इति मननशीलः तदनुसूपाचारन् पुनःपुनः जन्ममरणप्रत्या मम वशमाश्रयत इत्येवमर्थं लोको इत्यत्र एवमन्वयमाहृत्य व्याख्यातं परैः । आचार्यास्तु च शब्दमप्याहृत्य व्याचक्षते—अत्रामुत्र च सुखं नास्तीत्यर्थः इति । देहान्तरोपभोग्यमिति शेषः” ।

इति । अत्र परेषामभिमतो यः पाठः तमेव कृत्वा आचार्या व्याचक्षते इत्येतैरुच्यते इति स्फुटम् । तत्र चकारभ्याहारेण अयं परस्व लोको नास्तीत्यर्थं सति अस्यार्थस्य इतिमानीत्युत्तरत्र कथमन्वयः । न हि कश्चिदयं लोको नास्तीति मन्येत इति शङ्कापरिहारायोक्तं देहान्तरेति । नतमाने देहे अयं लोको नास्तीति सत्यं न कश्चिन्मन्येत । देहान्तरोपभोग्यं तु ऐहिकमा-  
मुष्मिकं वा सुखं नास्तीति देहातिरिक्त आत्मा नास्तीत्यजानन् सर्वो मन्येतैव । ऐहिकसुखमेव चार्थं लोको इत्युच्यते, इत्याशयः । एवं मावप्रकाशिकायामेकधा व्याख्याने कृते कस्मिंश्चित् श्रीभाष्यकोशे ‘अयं लोको नास्ति पर उत मानो’ इति स्थितं पाठं दृष्ट्वा तदनुसारेणैह प्रकारान्तरेण व्याख्यातमिति भाति ।

८. “न हि नरेण मनुष्येण अवरेण प्रोक्तः अवरेण हीनेन प्राकृतबुद्धिनेत्येतत् । उक्तः एषः आत्मा यं त्वं मां पृच्छसि । न हि सुष्ठु सम्यक् विज्ञेयः विज्ञातुं शक्यः । यस्यात् बहुधा अस्ति नास्ति कर्ताऽकर्ता शुद्धोऽशुद्ध इत्याद्यनेकधा चिन्त्यमानः कादिभिः । कथं पुनः सुविज्ञेय इति । उच्यते । अनन्यप्रोक्ते अनन्येन अष्टयमर्दिनोऽऽचार्येण प्रतिपाद्यब्रह्मात्मभूतेन प्रोक्ते उक्ते आत्मनि गतिः अनेकधा अस्तिनास्तीत्यादिलक्षणा चिन्ता गतिः अत्र अस्तिग्रहमनि नास्ति न विद्यते । सर्वविकल्पगतिप्रत्यस्तमितरूपत्वादात्मनः । अथ वा स्वात्मभूते अनन्यस्मिन् आत्मनि प्रोक्ते अनन्यप्रोक्ते गतिरत्र अन्यावगतिर्निस्ति । ज्ञेयस्यान्यस्याभावात् । ज्ञानस्य ह्येषा परा निष्ठा यदात्मैकत्वविज्ञानम् । अतो भन्तव्याभावात् गतिरत्रावशिष्यते । संसार-  
गतिर्वाऽत्र नास्ति अनन्य आत्मनि प्रोक्ते नान्तरीयकत्वात् तद्विज्ञानफलस्य मोक्षस्य । अथ वा ज्ञेयमानब्रह्मात्मभूतेनाचार्येण अनन्यतया प्रोक्ते आत्मनि अगतिः अनक्त्वोऽपरिज्ञानमत्र नास्ति । अकल्पेवावगतिस्तद्विषया श्रोतुः तदनन्योऽहमित्याचार्यस्येवार्थः । एवं सुविज्ञेय आत्मा अगम्यताऽऽचार्येणानन्दतया प्रोक्तः । इतरथा अणीयान् अणुतरः अणुप्रमाणदपि सम्पद्यत आत्मा । अतर्क्य अतर्क्यः अणुप्रमाणो न तर्क्यः खलुचाम्युहेन केवलेन तर्केण । तर्क्यमाणोऽणु-  
प्रमाणे केनचिद् स्यापि ते आत्मनि ततोऽणुतरमन्योऽऽयुहति । ततोऽन्यन्योऽणुतरमिति । न हि तर्कस्य निष्ठा कचिद् विद्यते ।”

९. आपनीयेति स्थाने आपनेयेति ।

१०. अनित्यमिति लिङ्गव्यत्ययश्चान्दसः । शेषविः अनित्यं वस्तु इति जानामीति वा । शेषधिरिति शेषधिरित्येतत् अनित्यं जानामीति ■ ।

११. एतन्मन्त्रपर्यन्तमौपोद्गतिकमेकं प्रकरणम् । तत्र प्रथममन्त्रे—हितं प्रियमिति सर्गद्वयस्यार्थनर्थफलमस्तीति, द्वितीये—तत्र धीरेण विविध्य प्रियपरिहाणेन हितं परिग्रह्यमिति, तृतीये—नचिकेतसा विवेकिना प्रियं परिशक्तमिति, चतुर्थे—प्रियस्य अविशेषेति नाम, हितस्य

निवेति, तत्र नचिकेतसा हितरूपा विद्या परिगृहीतेति, पञ्चमषष्ठयोः—अचिकेतानां प्रिय एव आसक्तिर्भवति न तु विद्यामार्गप्रतिभानमपीति, सप्तमे—परतत्त्वविषये समीचीन आचार्यो वा शिष्यो वाऽतिदुर्लभ इति, अष्टमे—असमीचीनाचार्योपदेशाद्वा आचार्यमनपेक्ष्य स्वप्रवृत्तयैव वा तद्विज्ञानं दुर्लभमिति, नवमे—एवंविधो दृढो निश्चयो नचिकेतसो जात इति, दशमे—केवल-कर्मणां परमपुरुषार्थप्रप्त्युपायकोटिप्रवेशविरहेऽपि पूर्वोपदिष्टो नचिकेताग्निस्तदौपयिको भवतीति तदनुष्ठानेन स्वस्य आचार्यकोपयुक्तज्ञानसम्पत्तिरस्तीति, एकदशेऽस्मिन्—नचिकेतसः परतर-विज्ञासा मुदहेति श्रवणाधिकारः पूर्ण इति च ज्ञापितम् ।

“स्तोमं स्तुल्यम् । महत् अग्निमाद्यैश्वर्याद्यनेकगुणसंश्रुतम् । स्तोमं च तन्महत् निरतिशयत्वाद् स्तोममहत् ।” इति स्तोममहदित्येकस्वपाठं कृत्वाऽन्यत्र व्याख्यातम् ।

१२. ‘येवं प्रेते निचिकित्सा मनुष्ये’ इति पूर्वं नचिकेतसः तृतीये प्रश्ने मरणानन्तरं मनुष्यस्य किमालम्बितं उच्छेदः अथ वाऽस्त्यनुवृत्तिरिति साक्षात् पृष्ठम् । तथापि न तावदेव तस्य जिज्ञासितम् । ‘अधिभ्यायन् वर्णरतिप्रमोदानन्तिदीर्घं जीविते को रमेत ।’ ‘यत् साम्प्रदाये महति’ इत्यादि कदतो हि नचिकेतसो बुद्धौ ‘जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च’ इति प्रसिद्धजननमरणप्रबन्धव्यतिरिक्तेन केनचिद्दर्शनं स्थितेन भाष्यम् । यदा वरमं मरणं भवति यतः परं पुनरपि जननादिद्वेषो नास्ति तादृशे मरणे ह्येत ततः परं मनुष्यः कथं भवतीति प्रश्नार्थः । एतेन मोक्षस्वरूपं पृष्ठं भवति । एवं प्राप्य मोक्षो पृष्ठे तत्साधनमपि पृष्ठमेव । यमश्च नचिकेतसो विषयवैराग्यातिशयं दृष्ट्वा जिज्ञासितं मोक्षस्वरूपे अस्ति तस्य कश्चन विवेक इति जानन् ‘स्तोमं महद्गुरुगानं दृष्ट्वा धृष्टा धीरो नचिकेतोऽसन्नाह्वीः’ इति मोक्षो प्राप्यं क्त्वु नचिकेतसा गृहीतत्वेन प्रस्तुत्या तं प्रथमं । एवं नचिकेतः प्रश्नसत्या अवसितत्वात्, तेन दृष्ट्या उक्तं क्त्वु ‘हं बुद्धिर्वा’ मिति तच्छब्देन परामृश्य अत्र विशेषणात्, प्रश्नोत्तरतया यद् उक्तं तदस्मिन् मन्त्रे उक्तमिति अनन्तरमन्त्रे ‘एतच्छ्रुत्वा’ इत्यादिना प्रतीतेः तृतीयप्रश्नस्य इदं प्रतिबन्धमिति ज्ञायत इति वेदितव्यम् । अत्र हर्षशोकौ जहातीत्यनेन प्रेतो मनुष्योऽस्ति न चेति सन्देहस्य “अस्ति, संख हर्षशोकरहितोऽस्ती” ति परिहारोऽभिप्रेतः । ‘अध्यात्मयोगाभिगमेन देवं मत्वा’ इत्यनेन स्वात्मवेदनपुरस्सरं भगवदुपासनं तादृशमोक्षस्योपाय इति ज्ञापितम् । उपासनानु-रूपत्वात् प्रसैः उपास्यमानभगवत्सामिष्यतदनुभवापि सुफलं स्त इत्यपि व्यञ्जितम् । ‘एतमाप्य’ इत्यनन्तरमेवेदं स्पष्टीक्रियते ।

१३. प्रश्ना । षड् उद्यमने । उद्यमनं ग्रहणम् उपादानम्, अस्युपसर्गः प्रतिष्ठत इत्यादाविष विपरीतार्थः । तदुक्तं पृथक्कृत्येति ।

नचिकेतसं हे नचिकेतः त्वां प्रतीत्यर्थः ।

१४. तद्देवेति प्रार्थनात् प्रार्थयितुर्नचिकेतस इदं वचनामिति स्पष्टम् । किं पुनरिह पृच्छयत इति तु न स्पष्टम् । तथापि प्रार्थस्य ब्रह्मणः प्राप्नुजीकस्य प्राप्नुपायस्योपासनस्य चोपरि

यमेन विशदमुपदिश्यमानत्वात् तत्तर्था एवार्थं प्रश्न इति ज्ञायते । प्रसिद्धाभ्यां अर्माधर्माभ्यां कलत्रप्रयत्नैर्तस्या ज्ञातपदार्थेभ्यश्च यथा विलक्षणं प्राप्यजद्वादि भवति तदुपदेष्टव्यमित्यर्थः ।

२०. भाष्ये 'उभयप्राप्ये' इत्यत्र 'गुह्यामप्यन्वये' इति 'उत्तरप्राप्यन्वये' इति वा उचितः पाठः ।

ज्यायानेभ्यो लोकेभ्य इत्यादिष्विति । इत्यादिषु परमात्मधर्मतयाऽङ्गतत्वादित्यर्थो बोध्यः । इत्यादिभिरित्येवं पाठान्तरेण वा केनचिद् भाष्यम् ।

२१. मादशजनादिति । सदन्य इत्यत्रास्सच्छब्दः श्रद्धाविदुपलक्षणार्थं इति तात्पर्यम् ।

२२. निवृत्त्येनेति । अवस्थितमित्यत्र अवेत्युपसर्गाभिप्रेतोऽयमर्थः । अत्रापि पाठः बोध्य इति भाति ।

२४. यस्तु पुरुषार्थमपीति । अपिर्भिन्नकर्मः । अतिलङ्घयामीति ।

२५. किञ्चित् प्रतीति । श्रद्धा वा तदितरद्वा प्रतीत्यर्थः । किञ्चित् प्रतीति-किं पाठोऽस्तीत्यन्वेष्टव्यम् ।

असाधारणरूप एव ग्राह्य इति । असाधारणगुण एवेति युक्तम् । असाधारणरूप एवेति पाठान्तरम् ।

तं दुर्दर्शमित्यादिचतुर्दशमन्त्रात्मकमिदं साक्षादुपदेशपरं । अकरणम् । तत्र प्रथमे उपदेष्टव्यस्यतिसङ्ग्रहेणोपदेशः । अनन्तरे उभयसंहारः । तृतीये विस्तरेणोपदेशाय नविकेतसः प्रश्नः । तत्र उपासनकाले अनुसन्धेयस्य प्रणवस्योपदेशः स्तुतिश्च सर्वे वेदा इत्यादिषु त्रिषु मन्त्रेषु । अथ जीवात्मस्वरूपोपदेशो द्वयोः । अथानन्तरे परमात्मोपदेशः । तत्र गुह्यानि निहित इति यदुक्तं तस्योपपादनं 'आसीनो दूरं व्रजति' 'अधारीरं धारीरेषु' इति द्वयोः । चातुश्चादादिति यदुक्तं तत् किञ्चिद् विकृतं 'नायमात्मा प्रवचनेन लभ्यः' इत्यनेन । अनेनानुष्ठेयोपायविशेषं आक्षिप्यते । एतदङ्गतया वर्जनीयान्याह 'नाविरत' इत्युत्तरमन्त्रेण । परस्य श्रद्धागो दुर्ज्ञानित्व-कदनपूर्वकमुपदेशोपसंहारः न्वरमेण 'यस्य श्रद्धा चे' ल्यनेन ।

### चतुर्थीयबली

१. सत्यपदवाच्येति । ऋतुपदवाच्येति युक्तः पाठः । ननु एवम्भूता श्रद्धाविद् इत्ययुक्तम् । श्रद्धाविदामत्र अभवणादित्यत्राह—केवलप्राप्यमीति ।

अप्रकाशत्वप्रकाशत्वयोरिति । अनयोः रूपवद्वेत्तधर्मत्वादिति भावः ।

उपलब्धकमुपार्णे इति । इन्द्रः । प्रथमाद्विचक्षतम् ।

११. अत्र अन्ते 'आधितम्' इत्यनन्वितं पठ्यते ।

१३. 'इदं मन्त्रं प्रस्तुत्य' इत्यस्यमन्तरे 'इत्थं हि' इति स्थितमनन्वितम् ।

१५. अत्र भवतारिका—उपसंहारतीति । उत्तरमन्त्रेऽप्येवं दृश्यते । तेनेह स्थितेय-  
मन्तारिका किं युक्तेति विमर्शनीयं भवति । परमात्मोपदेशोपसंहार इह । उपसंहारोपसंहार  
उत्तरमेति वा ज्ञेयम् ।

अस्यां वक्षणां योगः प्राधान्येन प्रतिपाद्यत इति स्फुटमेतत् । मन्त्राणां सन्नतिराप स्पष्ट ।

### चतुर्थवल्ली

पूर्वोक्तार्थविशदीकरणार्थमेवास्य द्वितीयाध्यायस्य प्रवृत्तिः ।

तत्र “अमोर्णीयान्महतो महीयानात्मा” इत्यत्रामिमेतं सर्वात्मत्वं मत्स्यां चतुर्थ-  
वल्ली प्राधान्येन प्रकाशयते ।

तत्र परमात्मविज्ञानार्थप्रवृत्तौ अविकारिदौर्लभ्यं, परमात्मेतरस्य सर्वस्य हेयत्वं, तस्य  
सर्वेभ्यश्चनियन्तृत्वं, मनोनि-न्तृत्वं, शरीरनियन्तृत्वं, सर्वजगत्सृष्ट्यनियन्तृत्वं, सामान्यतः  
सर्वजीवात्मनियन्तृत्वं, अस्मिनियन्तृत्वं, तदितरस्यार्थादिसर्वदेवतानियन्तृत्वं, सर्वदेशकालमूर्ति-  
सर्वपदार्थात्मत्वं, एवंविधत्वस्य मनोप्राप्तत्वं, शरीरे स्थितस्यापि निरवयवत्वं, नित्यत्वं, मोह-  
ज्ञानिनामनर्थापातं तत्त्वज्ञानवतां निःश्रेयसं च क्रमेण पञ्चदशासु मन्त्रेषु प्रतिपाद्यन्ते ।

१२. किं ईश्वरवाचिवाद्यादेवेति । ईशत्ववाचीति श्रुतप्रकाशिकापाठः । अत्र ईशान-  
शब्दस्य न श्रुतित्वमिति । श्रुतित्वे नारायणव्यवृत्तिर्भवतीति वादिनः प्रतिपक्षिणः सर्वथाऽत्र  
अप्रकाशो न देय इत्यभिप्रायेणेदम् । वस्तुतस्तु कद्रप्रतीतिहेतुरुद्धिपरित्यागेन केवल्यौगिकोऽपि  
तन् अयमोशानशब्दः श्रुतिर्भवति । अमुष्मात्रः जीवः परमात्मा चेति संशयः । परमात्म-  
सर्वेश्वर इति नार्थमेवोऽस्ति । ‘जीवो वा सर्वेश्वरो’ इत्यपि हि संशयप्रदर्शनं युज्यते । तत्र  
सर्वेश्वरत्वस्य साक्षाद्वाचकःशब्दः श्रूयमाणः श्रुतिः कथं न भवेत् ? सर्वेश्वरत्वातिरिक्तेन केनचित्  
धर्मेण परमात्मात्मत्वे साध्यमाने स धर्मः लिङ्गपदाभिधेयो भवति । रुद्धिरेव श्रुतिरिति तु  
नियमो निर्निबन्धनः । निरपेक्षावाचकस्यैव श्रुतित्वात् ।

कालप्रवेति । अथ अ इति भूतकालस्याप्युपलक्षणमिति भावः ।

### पञ्चमवल्ली

१. पुनस्तामिनो यथा पुनं विविक्तं भवतीति । जीवात्मनः शरीरमत्यन्तं बाह्यमिति भावः ।

२. पुनरप्यस्य सर्वात्मतामेव द्रव्यतीति । ‘देवं मत्वा’ ‘तमस्तुः पश्यति’ इत्युक्तो-  
पासनोपयोगितया पूर्ववद्ब्रह्म प्रतिपादितमपि सर्वात्मत्वं पुनःप्रकारान्तरैणोच्यत इत्यभिप्रायः ।  
शरीरादत्यन्तविविक्तः तदन्तःस्थो जीवात्मेति पूर्वस्मिन् मन्त्रे उक्तम् । तस्याप्यन्तरात्मा परं  
ज्ञेयेति इह विवक्षितमिति विभाव्यम् ।



३. स्थितमनविशेषप्रदर्शनेन अन्तरात्मत्वं दृढीकर्तुं प्रकृतः ऊर्ध्वमिति मन्त्रः । सत्त्व-  
प्रकृतंयः सर्वेऽपीति । विश्वे देवा उपासत इत्यस्य सद्यपि चतुर्मुखादिसर्वदेवद्वन्द्वत्वमर्थो कर्तुं  
शक्यते, तथापि उपासनस्येह मोक्षार्थभक्तिरूपबौध्दियात् तत्र च मनुष्याणामप्यधिकारित्वात्  
साधारण्येन सत्त्वप्रकृतंय इति व्याख्यानं कृतमिति बोध्यम् । 'देवसम्बन्धिनी सम्पद्  
देवी । देव भगवन्नाम्नुवृत्तिसिशीलः' इति श्रीमद्गीताभाष्यसूक्तिरिह अनुसन्धेया ।

४. एवं परमात्मानमुपासीनयेति । एतेन पूर्वमन्त्रप्रस्तुतोपासनपर्यालोचनया तदनु-  
गुणार्थविवरणमिह कृत्यत इति ज्ञापितम् । यदा तु पूर्वत्र प्रधानप्रतिपाद्यस्य अन्तरात्मत्वस्य  
पर्यालोचनं क्रियते तदा अन्यथाऽपि योजनं शक्यम् । देही जीवहमा देहवान् जायते ।  
शरीरस्थः अथ शरीरे वात्ययीवनादिक्रमेण वर्तते । विहंसमानः जरया प्रशिथिलगान्धो भवति ।  
देहाद् विमुच्यमानः श्रियमाणो भवति । किमत्र परिशिष्यते देहादुत्क्रान्ते जीवात्मनि अत्र  
तेन लङ्गे भूतपूर्वदेहे किं परिशिष्यते तदीयत्वेन व्यपदेशार्हं किं वस्तु अवतिष्ठते । न किमपी-  
त्यर्थः । भूतपूर्वशरीरपिण्डस्य तत् उत्क्रान्तस्य जीवाःमनश्च न कश्चन सम्बन्धोऽस्तीति भावः ।  
पुरमेकदशद्वारमिति पूर्वमुक्तो विवेक इह दृढीकृतः । एवं शरीरं प्रति जीवस्य आत्मवसौपाधिक-  
मस्थिरम् । जीवं प्रति परमात्मन आत्मत्वं तु स्वाभाविकमनिवर्त्य याक्स्वरूपभावीति चेदित्यमिति ।

५. तस्य...महिमानमाहेति । ऊर्ध्वं प्राणमित्यत्र अन्यपरतया व्यङ्ग्यतया च स्थित-  
मिह तादपर्येण स्पष्टमाहेति भावः ।

६. जात्यर्थ इति । विलक्षणाधिकारित्वाभजनितविसयामिव्यञ्जकमित्यर्थः ।

७. हन्त त इत्यनेन सूचितमर्थमिति । परमात्मतत्त्वश्रवणविमुक्तसामान्यजनकृतान्त-  
मित्यर्थः ।

८. प्रोचनयेति । विलक्षणाधिकारिता बोधयित्वा उत्साहजननेनेत्यर्थः । प्रकृतमनुसर-  
सीति । पूर्वमन्त्रे विच्छिन्नं नरमात्मोपदेशं पुनः परिगृह्णातीत्यर्थः ।

इदमत्र भाति जीवात्मनो जीवनावस्थायां जीवनहेतुत्वरूपं माहात्म्यं 'न प्राणेने'त्यनेन  
मन्त्रेणोच्यत इति स्थितं भाष्य एव । जीवनप्रतिद्वन्द्वमरणप्राप्तयन्तरावस्थायां तदवस्था-  
हेतुत्वरूपं माहात्म्यं वक्तुं हन्त त इत्यादि मन्त्रद्वयप्रवृत्तिः । हन्तेति पञ्चाग्निविद्योक्तरीत्या  
इदं परमं रहस्यमिति व्यज्यति । "गुह्यं सनातनं ब्रह्म प्रवक्ष्यामि । मरणं प्राप्य ब्रह्मा यथा  
भवति तच्च प्रवक्ष्यामि" इति योजना । मरणानन्तरभाविनी जीवात्मावस्थां वक्ष्यामि । ततं  
एवं तदेतत्त्वरूपमाहात्म्यविशेषवत्तया ब्रह्मोपबिष्टं विद्वती भावः । एवं जीवनप्रतिद्वन्द्वतयोप-  
स्थितमरणोत्तरावस्थाहेतुत्वं प्रतिपाद्य अथ जीवनावस्थायामेव स्वाप्रार्थनानिर्मातृत्वरूपं माहात्म्यमाह-  
य एष सुतेष्विति ।

९. पुनरप्युपदिशतीति । दृष्टान्तप्रदर्शनेन वैशद्यं सम्पादयतीत्यर्थः ।

१०. उदाहरणान्तरमिति । अभिदृष्टान्तेन तस्य दुरुपगमत्वं सा शङ्कि । सुषुप्तम् एव  
तः तेजस्वित्वातिशयेऽपीति ध्रुतिवृद्धयामिति भावः ।

११. आत्मत्वाविशेषोऽपीति । पूर्वमन्त्राधवि अन्तरात्मत्वं सामान्यतो विशेषतश्चोपदिष्टम् । ततः अन्तरात्मत्वे जीवान्मददस्य श्रेयसंस्पर्धः स्यादिति शास्त्रपरिहारायास्य मन्त्रस्य प्रवृत्तिरिति भावः ।

१२-१३. ये पश्यन्ति तेषामेव मुक्तिरिति । तस्मात्कस्य वेऽनुपपन्न्यन्तीति धात्वर्थो विशेष इति भावः । भवेति पूर्वमुक्तं दर्शनाकारमेव मननमिति हृदयम् । शाश्वतं सुखं नित्य आनन्दः । तदुक्तं मुक्तिरिति । शाश्वती शान्तिः मोक्षप्रतिबन्धकस्य सर्वस्य आत्यन्तिकी निवृत्तिरित्यर्थः ।

१४. एवमुक्तः विषय आदेति । परमात्मस्वरूपविषयमुपदेशं सामान्य तदुपासनप्रस्तावं कृतं श्रुत्वा पुनरपि स्वरूपविषयस्यैव संशयविशेषस्य परिहरणाय तद्विषयं प्रश्नं करोतीत्यर्थः । एतद्वितीति । तत् मन्यन्ते निष्पन्नयोगाः । कथं मन्यन्ते । एतदिति निर्देश्यं मन्यन्ते । एतदिति निर्देश्यमित्यस्य कोऽर्थः । करतलमलकद्रुपरोक्षाभित्यर्थः । परेतन्न अनिर्देश्यमिति पठित्वा व्याचक्षते । कथं रूपादिहीनमिति । रूपादिहीनत्वाद् चक्षुषा तावन्न पृथक्ते । चक्षुषा अगृही-  
तस्य मनसा भजनमसम्भवि । मनसा तदीयं रूपं विभाव्य भावयितुं शक्यमिति चेत्-तद्रूपं कथं विभावनीयम्—किं घटपटादिद्रव्यप्रकाशस्वरूपम् ; अथ वा दीपादिद्रव्यप्रकाशस्वरूपम् । उत्तरत्रापि किं दीपादिब्रह्मेव साधारणप्रकाशस्वरूपं उतादित्यादिष्व विशिष्टप्रकाशस्वरूपम् ? इति प्रश्नाभिप्राय इति भावः ।

१५. एवमत्र पूर्वोक्तं मन्यन्त इत्यत्र अधिकारिविशेषपरतया योजनं कृतम् । ये पुरुषार्थ विशेषसाधनाय प्रवर्तन्ते ते तत्साधनप्रवृत्तेः पूर्वं अयं पुरुषार्थः एवंप्रविष्ट इति निर्देश्यं विविच्य ज्ञातव्यं लोके जना मन्यन्ते । न हि साध्यस्य निष्कृष्टं ज्ञानं दिना साधने प्रवृत्तिर्भवति । ज्ञतो मयापि तद् ज्ञातव्यम् । कथं तद् विजानीयामिति समानाधिकारिकमपि योजयितुं शक्यमिति भाति ।

सर्वातिशायिदीक्षिमानिति । विमादित्यादिष्व विशिष्टमानवदिति प्रश्नः । यथा तत्सन्तिभौ आदित्यादीनां भानमेव नास्ति तथा विशिष्टमानवत् । न परमेष्ठे तदपेक्षया आदित्यादीनामस्वरूपं भानम्, किन्तु इदमेवात्मत्वं भानमपि तदनुग्रहायतमित्युत्तरमिति भावः ।

### षष्ठ्याहो

योगोपदेशपर्यं धरमा क्ली ।

१. तद्विलक्षणमेव श्रेष्ठेति दर्शयतीति । वृक्षत्वरूपेण तस्य छेद्यत्वनश्वरत्वासारत्वादि-  
क्षणनद्वारा तत्र वैराग्यजननमिहाभिप्रेतमिति भावः ।

२. प्राणशब्दितपरमस्मा कम्पयतीति । तथाच 'परमात्मनि यो रक्तः' इत्युक्त-  
रीत्या परमात्मनि अनुरागातिशयं जनयितुं अस्मिन् अनन्तरे च मन्त्रे तस्य माहृत्यं वर्णयत  
इति भावः ।

३. पूर्वमन्त्रे सामान्यत उक्तं जगत् कम्पत इति । तद् विशेषत इह दिशदीप्तिवत्ते  
छग्न्यादीनां देवेषु प्रधानानां भये उक्ते इतरस्य सर्वस्यैव वैशुतिकेन तत् सिध्यति ।

४. तस्मात् शरीरपातप्रतिषेधेति । तथाच उपाये त्वराजनमस्मिन् मन्त्रे क्रियत इति भावः ।

आत्मज्ञानायेति । मन्त्रे बोधुमिति । शास्त्राधीनः परमात्मबोधो विवक्षितः । सोऽपि निदिध्यासनपर्यवसाय्यभिप्रेतः ।

५. आत्मनो दुर्बोधत्वमिति । 'क इत्या वेद यत्र सः' इत्यादिना तस्य दुर्बोधत्वं पूर्वमुच्यम् । तथा सति कयमिह तस्य बोधः 'सम्प्राप्तततोच्चत' इति शास्त्रायाः परिहारोऽत्र कियते । दुर्बोधत्वं यदुक्तं तद तथैव । अथापि शास्त्राद् यावद् बोधुं शक्यते तावद् बुध्ना तदुपासनं कार्यमिति तात्पर्यमिति भावः ।

प्रत्यक्षमुक्तवादयो ये कश्चित्तार्थाः तैः अन्यरुद्धतया अन्यकुलतया ।

६. आत्मनि न सन्तीति श्रुत्वेति । योगो वक्तव्यः । तत्र स्वात्मज्ञानमप्यज्ञम् । तद्विह उपदिश्यत इति भावः ।

७-८. देहविविक्तैति । ज्ञानेऽपीत्यपिना तत्पूर्वकयोगः समुच्यते । अनेन मन्त्रद्वयेन योगजिरोधिसर्वप्रतिबन्धकनिवर्तनपूर्वकतदुपकारकसर्वाङ्गसम्पादनमभिप्रेयत इति भावः ।

९. ग्राह्य इति विवृत इति । पूर्णार्थे प्रकारान्तरेण दुर्ग्रहत्वमनुद्य उत्तरार्धेन भविष्योगो विधीयत इति भावः ।

१०. योगस्वरूपमिह विषादीक्रियते ।

११. अप्रमत्ततया भवितव्यमिति । प्रमादवर्जनयुक्त इह विधित्तिरत इति भावः ।

१२-१४. गमोरोऽयमर्थो मनसि प्रतिष्ठायै असकृत् प्रतिपादनमर्हतीत्यभिप्रायेण पुनर्मन्त्रयन्तरेण योगप्रवृत्तिक्रम उच्यते । तत्र शास्त्रेतराबोध्यत्वं 'नैव वाचा' इत्यनेन मन्त्रेणोच्यते । प्रथमं शास्त्रतो ग्राह्य ज्ञातव्यमित्युक्तं भवति । अथानन्तरमन्त्रे "अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन च" इत्यनेनाद्येन प्रकणानन्तरभाविनी मनननिदिध्यासने उच्येते । अवशिष्टशेषेन मनसो नैर्मल्यप्रतिपादनद्वारा दर्शनसमानाकारप्रत्ययोऽभिप्रेतः । अनुष्ठानकाल एव जायमानं योगाभ्यासफलं 'यदा सर्वं प्रसुच्यन्ते' इत्यनेन मन्त्रेणोच्यते ।

१५. उक्तमेवार्थमिति । कमाः प्रसुच्यन्त इति योऽर्थ उक्तः स एव कमलां दुर्बोधत्वं तथापि उपासनेन अत्यन्तं निवर्तन्त इति योगवैमर्षं च प्रतिपादयितुं 'मन्ययः प्रमियन्ते' इत्यतिशयोक्तिभङ्गाया उक्तः, न त्वर्थान्तरमिति भावः ।

१६. द्वितीयां परमसुक्तिमिति । पूर्वं 'अथ मत्तोऽश्नुतो भवत्यत्र ग्राह्य समश्नुते' इति शरीरवशात् प्रमेय भवन्ती मुक्तिरुक्ता । इह तु तत्प्राप्त्यनन्तरं गतिविशेषेण देशविशेषं गत्या प्राप्या निवृत्तिप्रसंगरहितनिरतिशयानन्दरूपमुक्तिरुच्यत इति ।

१७. यथा उपक्रमे 'तं दुर्दर्शं गूढमनुप्रविष्टं' इति तत्प्राप्त्यनन्तरसमूहः कृतः तथैव उपसंहारेऽपि कियत इति बोध्यम् ।

१८. आख्यायिकार्थमिति । आख्यायिकस्य क्लीबद्वयस्य चायमुपसंहार इति भावः । तत्र विद्यामेतामिति प्रथमाध्यायस्य प्रथमप्रतिपाद्यार्थनिर्देशः । योगविविधैस्ते द्वितीयाध्यायस्य ।

## पाठान्तराणि.

कोशसंकेतविवरणम्— श्रीवेङ्कटेश्वरप्राप्त्यकीर्णारस्थः लिखितप्रारम्भकः— क. पून-

भाष्यममुद्रितः ख.

- पु. पं.  
 ४ १७ प्रार्ययस्व क.  
 ५ २५ प्रयुङ्क्षाम् क.  
 ६ २ त्वमेतभि ख.  
 ७ १४ पुनराह ख.  
 ८ २१ ददामि क.  
 ९ १ किंच विचित्रां ख.  
 १० ८ त्रिभिः भूमिभिः क.  
 ११ ११ मन्त्रखण्डः ख.  
 १२ ९ प्रत्ययित्तमैः क.  
 १३ ३८ विरोधे उत्कर्ष क.  
 १४ ३१ अन्ये विलि ख.  
 १५ २४ सुखेय ख.  
 १६ ६ सुखेय ख.  
 १७ १२ तत्रैवान्-वर्णीरसिप्रमोदान्-  
 वर्णाः ख.  
 १८ २ महामोऽलोलुपन्त ख.  
 १९ ६ नालोलुपन्त ख.  
 २० ८ अश्माधश्च ख.  
 २१ २५ अशब्दश्चाग्राह्य इति स्थाने 'क'  
 कोशे 'इतिशब्दार्थः' इत्यस्ति।  
 तत्र 'इतिशब्द' इतिस्थाने उत-  
 शब्द इति किं स्यादित्यालोच्यते।  
 २२ ७ मिलक्षण उपायः क.  
 २३ ७ दर्शनादधर्मावन्त्यत्रेति प्रसि-  
 द्धोपायविरोधिभिलक्षणविरो-  
 धिप्रश्न क.  
 २४ १७ न मयः अपितु ख.  
 २५ १ तत्रैव शुचालम् ख.

- पु. पं.  
 २१ ९ द्वाभ्यां सूत्राभ्यां ख.  
 २२ २४ प्रतिपाद्यं दुर्विज्ञा ख.  
 २३ २६ दुर्विज्ञानत्वं ख.  
 २४ ८ तद्वत्त्वात् न जयते क.  
 २५ १० प्रवचनशब्देन प्रवचनसाधनं  
 मननं लक्ष्यते। उत्तरत्र 'न  
 मेधया न बहुना श्रुतेने'ति  
 वक्ष्यमाणव्याजश्रवणसमभि-  
 व्याहारबलेन प्रवचनशब्देन  
 मननस्यैव गृहीतुं मुचितत्वात् ख.  
 २६ ७ स्यात्साधारणाकार एव ख.  
 २७ १९ संपासत्वं क.  
 २८ ११ कर्मफलमोक्षल ख.  
 २९ २५ पुरुषात्म क.  
 ३० २५ पुरुषार्थसाधन ख.  
 ३१ १ इवेष्ट सुभृतो क.  
 ३२ ४ पूर्वोक्तान्वयः। इदित्यवधारणे। क.  
 ३३ १२ नातिशयमिति ख.  
 ३४ ६ आश्रितकर्मणिङ्गत्वं पुरुषस्तु स्या-  
 नामेतेषां ख.  
 ३५ १४ स्वस्याभिप्रेक्ष्यते सकलं जगत् ख.  
 ३६ २० स्वस्वव्यापार ख.  
 ३७ ८ जीवस्य ओकः-स्थानं क.  
 ३८ ९ तस्य हैतस्य हृदयस्थ क.  
 ३९ ८ इवेष्ट क.  
 ४० ३ निरूपणेन ख.  
 ४१ ५ नन्वव्यक्तशेषस्य क.

## अधिपत्रम्.

पृ.	पं.	पृ.	पं.
१	२४ हितकाम	३१	१५ सिद्धयति
२	३ धेनुर्दक्षिणे	३२	२० सर्वेषाम्
४	७ इष्टं यागादि	४१	६ प्रापयति
५	७ विगतमन्यु	४२	२४ भिन्निद्यादीनां
११	१० मत्प्रेषिताम्	४३	२५ मनसो
७	१४ परमात्मकत्वपर्यन्तोऽर्थः	४३	१२ निर्देष्टव्ये
८	४ शब्दात्मकस्वरूप	४४	१४ दत्तमिति कर्तमान इति विशेषणस्य
९	३ सूर्यान्तरं	४४	४ क्षयं
११	२६ किं 'श्वोमाह'	४५	१३ परलभन्तीति
११	१६ ज्योतिष्टोमस्याह	४५	१५ खानि
१३	१२ स्वयंति	४६	१९ स्वाप्नप्रपञ्चं
१५	७ मर्त्यः	४७	१ गुप्तिर्गुक्तिप्रप
११	११ मुष्टिगतच्छन्देन परामर्शदर्शनात् 'गुहा प्रविष्टात्मानो हि तदर्शनात्' इत्यत्रापि प्रविष्टविति उपसर्जनतया निर्दिष्टस्य प्रवेशस्य तदर्शनादिति तच्छन्देन परामर्शदर्शनात् 'सर्वनाम्ना-	४८	१२ 'इत्यवधारणे' इत्यभिप्रायः । तयान्न 'कश्चन-तत्' सर्वात्मकं' इत्येव पाठ्यम् ।
११	११ सन्निवृत्ति	५१	१५ मातृमेव
१८	६ वर	५३	२४ सकल्प्य सकल्प्य
२१	२५ लभ्य इ	५४	२०-२१ चक्षुर्मलादिभि
२२	१९ कामस्याति	५५	२ वर्षः । 'इमौ स्म मुनिपार्श्वौ किंकरो समुपस्थितौ' इत्युक्तरीत्या भक्तपदस्य इति वर्षः । एकं बीजं
२४	१७ स्वस्वार्थ	६०	४ इन्द्रियेभ्यः
११	२७ भियते	६१	९ प्राप्नु
२५	२६ सामानाधिकरण्य	६२	२४ स्वस्वरूपा
२६	५ मानसो	६३	१४ हादैन
२८	६ भावात् 'न तत्र सूर्यो		

## कठोपनिषद्भाष्योदाहृतप्रमाणानां आकरसूची

—००००—

	पृ		पृ		
अङ्गुष्ठमात्रः पुरुषो	तै. ना. ३६-५३	४९	इन्द्रियाणि दशैकं च	गी. १३-५	६१
अङ्गुष्ठमात्रं पुरुषं	महा. भार.	४९	इमी स्म मुनिशार्दूल	रामा. भा. ३१-४	५५
अङ्गुष्ठमात्रः पुरुषोन्तरात्मा	श्वे. १-१३	४९	इत्यवामनमात्र	म. सू. ३-३-३४	३८
अङ्गुष्ठमात्रो रविदुल्लस्य	श्वे. ५-७-८	४९	ईश्वरश्चायै ईशान	अमर १-१-३०	५०
अत एव प्राणः	म. सू. १-१-२४	५८	ईश्वरः सर्वभूतानां	गी. १८-६१	४२
अथा चराचरमहणात्	म. सू. १-२-९	६४	उत्पत्त्यसंभवात्	म. सू. २-२-३९	३१
अभिज्ञानं तथा	गी. १८ १४	४२	कर्म्ममूलमथः	गी. १५-१	५७
अत्रेन जीवेनात्मना	छा. ६-३-२	३९	कृग्यस्तुस्साम	महा.भ.शा.मो ३४३-४१	३२
अप एव ससर्ज	मनु. १-८	४७	एकदेशेऽपि यो	तान्त्र. वा. १-४-७	११
अपहस्य पाप्मानं	कैल. ४-९	१२	एकत्वं मनश्चात्र	वि. पु. १-२-४७	६१
अभिप्रयति नाभिवाहयते		४	एतस्माज्जायते प्राणः	मुण्ड. २-१-३	३१
अभिप्रेत्यापिनो ययोः	वि. पु. २ १४-३२	२८	एवं तद्वनिर्दे कृतकम्		३२
अयं बाव यः पश्यते	तै. काठ. ३	७	एष म आत्मन्तर्हृषये	छा. ३-१४-४	३४
अजिन्नादि तु	गी. २-१७	२७	एष ते आयौ	पू. मी. २-३-३	१३
अव्यक्तोऽक्षर इत्युक्त	गी. ८-२१	२७	एष लोकप्रियति	कौ. ३-८	१३
अस्मात्प्रवक्ष्यते महा.भा.शा.मो. ३४३-४५		३२	एष संप्रसादो	छा. ८-३-४	२३
अहं भन्दुरभयं	बृह. ३-४-१०	४८	एषोऽथ साधुकर्म	कौ. ३-६४	१३
अहः अः अतौ	पाणि. भा.	११	ओं तत्सदिति निर्देशः	गी १७-२३	२८
आकाशाद्वायुः	तै. भा. १	३०	ओमिह्येननाक्षरेण	प्रश्न. ५-५	२८
आत्मन आकाशः	तै. भा. १	३०	औदुम्बरस्सोमतथमसौ	पू.मी. १०-३-१९	२
आदिलोचनैः तमसः	श्वे. ३-८	५५	कम्पनात्	म. सू. १-३-४०	५८
आदित्यं अक्षुर्भूत्वा	ऐ. उ. १-२	५४	कमन्तो धुः	पाणि. लिङ्गा. ४१	३१
आनन्दोऽजरो	कौ. ३-८	१३	क्षेत्रज्ञं चापि मां	गी. १३-२	४७
आनुमानिकमन्येकेषां	म. सू. १-४-१	६६	गुप्तिज्जकिद्वय	पाणि. सू. ३-१-५	४७
आभूतसंज्ञं स्थानं		९	गुह्यं प्रविष्टौ	म. सू. १-२-११	२४
इदं महोप महा.भा.शा.मो ३४८-६२		३२	प्रतिष्णु प्रभविष्णु च	गी. १३-१६	२७
इदं शतसहस्राक्षि महा. भा. शा.			प्रहिष्ण्या	पाणि. सू. ६-१-१६	१
	मो. ३५३-११	३१	छन्दस्तुभयथा	पाणि. सू. ३-४-११७	१
इदं श्रेय इदं महा.भा.शा.मो ३४३-३३		३२	अगद्वशे वर्तते	महा. भार.	५५

जीवेशावाभासेन	श्रु. तो. १	३९
जुगुप्साविराम	पाणि. वा. २-३-२८	४७
कुष्ठं यदा पश्यति	शे. ४-७	३४
ज्योतिर्दर्शनात्	अ. सू. १-३-४१	५६
ज्योतिषामपि तत्	गी. १३-१७	२८
ज्ञासौ ह्यवज्ञौ	शे. १-९	३०
ज्ञेयत्वावचनाच्च	अ. सू. १-४-४	६६
तदधीनत्वादर्थक्य	अ. सू. १-४-३	६६
तदोक्तोऽप्रज्वल्य	अ. सू. ४-२-१६	६३
तमेव शरणं	गी. १८-६२	४२
तमेव साककर्तारः	महा. भा. शा. भो ३५९-७०	३२
तमः परेदेवे एकी	अश्न. ४-२	५५
तयोरन्यः पिप्पलं	पैङ्गिरहस्य	३८
तस्मिन् जज्ञे स्वयं	मनु. १-९	४७
तस्य तावदेव चिरम्	छा. ६-१४-२	५२
तस्य वेनुरिति गवाम्	पू. मी. सू. १०-३-५६	२
तस्य वेनुर्दाक्षिणा	पू. मी. १०-३-१४	२
तस्यां हिरण्यमःकोशः	तै. उ.	१२
तस्य हैतस्य हृदयस्य	बृह. ६-४-२	६३
तस्यैव आत्मा विनति	मुण्ड. ३-२-४	२३
तिक् एव सादस्य	१ ३-३-८	११
तिष्ठन्तं परमेष्ठिनं	गी. १३-२७	२७
तेन धीरा अपि विनति	बृह. ६-४-८	१२
ते ब्रह्मलोके तु	मुण्ड. ३-२-६	९
तै. अम्म. २-१०-२२		
तोकेन जीवान् व्यस्रसर्ज तै. अम्म.	१-१	३०
तं देवा ज्योतिषां	बृह. ६-४-१६	४६
तं विद्याकर्मणी समन्ना	बृह. ६-४-२	५३
त्रयाणामेव चैवम्	अ. सू. १-४-६	७
इत्थेमे पुरुषे प्राणाः	बृह. ५-९-४	६१
देवतापारमार्थ्यं च	वि. पु. १-१-१६	४४
देहयोगाद्वा	अ. सू. ३-२-५	१५
ह्यक्षयणी	मुण्ड. ३-१-१	३८

द्वितीयं विष्णुसंज्ञस्थं	वि. पु. ६-७-५५	२७
ध्रुवसूर्यान्तरं यत्तु	वि. पु. २-७-१८	९
न केसरिणो ददाति	पू. मी. ३-४-१४	१३
न न कर्तुः करणं	अ. सू. २-२-४०	३१
न जातुकामः कम्पार्ता	मनु. २-९४	
नारदपरिवाजकोपनिवत्	३-३७	१७
न तद्भासयते सूर्यः	गी. १५-६	२८
न प्रेक्ष संज्ञास्ति	बृह. ६-५-१३	२४
न कनीतं यथा महा. भा. शा. भो	३५३-१२	३१
न सन्देशे तिष्ठति	महाभारत	६०
नात्मा श्रुतेः	अ. सू. २-३-१८	३०
नास्य मरयेतत्कीर्यति	छा. ८-१-५	२९
निर्भ्यापारमनाख्येयम्		२७
नेतरोनुपपत्तेः	अ. सू. १-१-१७	३४
पद्मानि यस्मात्	कुमारत १-१६	५०
परं ज्योतिरुप	छा. ८-१२-२	५
परात्तु तच्छ्रुतेः	अ. सू. २-३-४०	४२
पराभिध्यानात्	अ. सू. ३-२-४	१५
पात्यसान्नाय्य	पाणि. सू. ३-१-१२९	११
पृथुपाजन्त्यां	पू. मी. ५-३-३	१३
प्रजापतिः प्रजा असृजत	अष्ट. अष्ट २	३०
प्रसीदत्यच्युतस्तस्मिन्		३४
प्रसूतिनाशस्थिति		२७
प्राणस्तथानुगमात्	अ. सू. १-१-२९	२३
प्राणाधिपः संचरति	शे. ५-७	४९
प्राणी तु चेतनो जन्मी	अमर १-५-३०	३३
प्रेतु इत्युच्यते	पू. मी. ३-३-६	११
प्राज्ञैः क्षत्रियैः महा. भा.		
मी. ६६-३९-४०		३२
महापातकन्यथा	गी. ११-५४	६०
भक्षिष्यति प्रमाणं	स. भा. शा. भो ३४३-४५	३२
मीषास्माद्वातः	तै. भा. ८-१	६६
भूयसां स्वात्सवर्गैश्च	पू. मी. सू.	
१३-३-३४		१०

	पु.		पु.
मोगेनरिक्तेरे अ. सू. ४-१-१९	५१	संनिदग्धेषु वाक्यशेषात् पू.मी. १-४-२४	१०
मनुष्याणां सहस्रेषु गी. ७-३	२१	सप्त इमे लोकाः मुण्ड. २-१-८	६१
मुख्यं वा पू. मी. सू. १२-२-२५	१०	सप्तगतेः अ. सू. २-४-४	६०
मूलतःशाखां परिचास्य पू.मी. ४-२-३	३३	समानावाहतिः अ. सू. ४-२-७	६२
य आत्मनि सिद्ध्यन् बृह. भाष्य. ५-७-२२	४२	समिधमानवती समिधवती पू. मी. सू.	
यथादिह्यगतं तेजो गी. १५-१२	५७	५-३-३४	११
यदि तु ब्रह्मणः पू. मी. सू. १०-३-७२	२	समं सर्वेषु भूतेषु गी. १३-२७	२७
यद्येकं यूपं पू. मी. ९-३-३	१३	स यदि पितृलोक छा. ८-२-१	१२
यथाधर्मैण निवृत्ते महा. भा. शां. ३३५-५	६४	सर्वतः पाणिपदं गी. १३-१३	२८
यस्मिन्प्रोषाम्	१०	सर्वनाम्नासुसन्धिः काव्या. सू. ५-१-११	१५
यस्यादिलो भां	५६	सर्वस्य चाहं गी. १५-१५	४२
यचतोऽध्वन् पू. मी. ११-४-११	१३	सर्वे प्रमाणे हि तथा महा. आ. शा.	
यानमविभ्रमाः	३२	मो. ३४३ ४४	३२
यूपो वै यज्ञस्य पू. मी. ९-३-३	१३	सर्वेषु च तृपथेष्ठ महा. भा. शा	
ये चक्षुष्मात्पराश्चो लोकाः छा. १-६-८	३६	मो. ३५९-६९	३२
योगिनः प्रतिस्मर्यन्ते अ. सू. ४-२-२०	१३	सह ब्रह्मणा विपश्चिता तै. भा. १-१	३४
यो देवानां प्रथमं से. ३-४	४७	सहानादिरनन्तश्च परमसंहिता	३१
रमणीयचरणाः छा. ५-१०-७	५३	तांस्वयं योगः पाञ्चरात्रम्	
रश्मिभिरेषोऽस्मिन् बृह. ५-५-२	५४	महा. भा. शां. मो. २५९-६४	३२
रूपसद पाणि. सू. ३-१-३४	२१	सुपां सुलक्ष्. पाणि. सू. ७-१-२९	४२
लौकिके दोषसंयोगात् पू. मी. ९-३-३	१३	सूक्ष्मत्वात्तद्विशेषं गी. १३-१५	२७
वदतीति चेन्न बृ. सू. १-४-५	६६	सूक्ष्मं तु तद्वहैत्यतः अ. सू. १-४-२	६६
शंयुक्त्वन्तरिक्षं चैतदमृतं बृ. ४-३-३	३०	संयमनेत्वनुभूय अ. सू. ३-१-१३	२०
वासुदेवात्संकर्षणो परमसंहिता	३१	सःसर्गःस्यात् पू. मी. सू. ४-३-१५	९
विज्ञानादिभावे वा अ. सू. २-२-४१	३१	सर्गादिभ्यो यद्वक्तव्यः पाणि. सू. ना.	
विप्रतिषेधाच्च अ. सू. २-२-४२	३१	५-१-१११	५
विशेषणाच्च अ. सू. १-२-१२	७	सर्गपर्वणमार्गाभ्यां	९
वैदिकी वैदिक्येन शाङ्खीयिका	१३	सर्गापर्वणयोरेकं	९
न्यवहितश्च पाणि. सू. १-४-८२	६	सर्गेऽपि पातमीतस्य सि. पु. ६-५-५०	१२
शब्ददेव प्रमितः अ. सू. १-३-२३	४९	सस्तवे तादृश्यम् ऋ. वै. १०-१७४-१	१
सहस्रपाद प्रयुक्तसंज्ञं परमसंहिता	३१	हस्तादवस्तु अ. सू. २-४-५	६१
स तत्र पर्येति छा. ८-१२-३	२३	हिरण्यगर्भं पश्यत इवे. ४-१२	४७
सदैककृष्णमाय	५५	हृयपेक्षसा तु अ. सू. १-३-२४	४९



HARIH OM

# KATHOPANISAD

I. 1.

*Uśan ha vai Vājaśravasaḥ sarvavedasam dadau |  
tasya ha Naciketā nūna putra āsa ||*

Once, the son of Vājaśravas, desiring (some fruit) gave away all his possessions. He had a son named Naciketas,

## COMMENTARY:

1. Let my *añjali* go to the Beauty of Añjanādrī,<sup>1</sup> of the colour of common flax(*ataśi*)-flower-bunch, with His chest adorned by Śrī.

2. Bowing to Vyāsa, Rāmānuja and other teachers, I shall write this comment, according to my intelligence, on the *Kāthopaniṣad*, for the delight of the learned.

*uśan*: Desirous. The word comes from the root *vaśa* meaning desire with the suffix *śatṛ*, which gets *samprasāraṇa* (*Pāṇini* I. i. 45) as enjoined in the sūtra beginning with *grahijya* (*Pāṇini* VI. i. 16).

*ha vai*: These two are particles, (used to) indicate things that have transpired. 'The fruit' is to be supplied.

*vājaśravasaḥ*: son of Vājaśravas. Vājaśravas is one who has attained fame through gifts of food (*vāja*).<sup>2</sup> His son is Vājaśravasaḥ. Or it may be a name, merely, Vajaśravas.

The meaning is that the sage indeed performing the sacrifice called Viśvajit (conqueror of the world)<sup>3</sup> in which every

1. Beauty of Añjanādrī is Śrī Veṅkateśvara.

2. cf. Śrī Krishna Prem Yoga of the *Kāthopaniṣad* p. 14: meaning of Vājaśravasa.

3. The Viśvajit-sacrifice was performed by Mahābhāṣi when Vāmana came and asked for three paces of ground, symbolically the earth, Heaven and Self, thus completing the sacrifice fully, Vāmana is stated to be the subject dealt with by this Upaniṣad. cf. *Viṅṇasahasranāma*: viśvam (1).

possession is to be offered as fees for performance (*dakṣiṇā*) (to Ṛtviks), gave away in that sacrifice all his possessions. By the word 'uśan' is indicated that the sacrifice, being one that is performed for getting some fruit, the fees, must necessarily be in every way correct (and proper).

*āsa* : *babhūta* : there was. Here (*bhū*) has not replaced the root 'as' as in 'śrasthaye tārksyam' (for the well-being, the Gṛṇḍa), since *lit* (Perfect tense) is a *sūrvadhātuka* (Pāṇini III 4. 113) as enjoined in Chandasya ubhayathā.

## I. 2.

*taṁ ha kumāraṁ santaṁ dakṣiṇāsu nīyamānāsu śraddhāviveśa somanyata.*

While the fees were being distributed, Śraddha overtook him, who was still young. He reflected thus :

## COMMENTARY :

*taṁ* : Him, Naciketas

*kumāraṁ santaṁ* : who was still young<sup>1</sup>

*dakṣiṇāsu nīyamānāsu* : at the time of distribution of fees, namely, cows to the *ṛtviks* (the officiating priests)

*śraddhā* :<sup>2</sup> devotional mentality due to his wishing well for his father (*pitur-hita-kāma-prayuktā*)

*āviveśa* : overtook.

Even though the thing which helps in procuring consent (to officiate as priests) is called fee(s) (*dakṣiṇā*), and the consent is (given) only once in a sacrifice, since (the word fees) gains its significance on account of that consent, therefore the word fees (*dakṣiṇā*) has to be only a singular number ; wherefore (*ata eva*) it is stated by Jaimini (*Mīmāṃsā-sūtra* X. iii. 56) " O-milch cows in the passage cow is the fee of it " (*tasya dhenūr itī gavām*), that in the passage 'the milch cow is its fee' read in

1. cf. Krishna Prem " boy as he was."

2. Krishna Prem translates it as Faith, but it is not " blind faith " " accompanied by hidden doubt." It is true faith or " *śraddhā*," which is a form of Knowledge.

the context of the one-day sacrifice called *bhū*, all the fees, the cows (112), the horse, & etc., belonging to the original sacrifice (*praktasya*) are to be substituted by it (*dhenu*), this word fee here signifies some wealth (*bhṛti*). And it is used with reference to action as in "In this action this is the wage". It is also used with reference to the agent (*karty*) as in "In this action, this is the wage to this person (agent)." Since therefore the fees are many on account of the officiating priests being many, the plural 'fees' (*dakṣiṇāsu*) is proper. Therefore, it is said in the *adhikaraṇa* in Chapter X beginning with the sūtra "If the gift is to the brahman (priest) the fee (to the Rk priest) will be less by it, with the modification the fee will be the same" that, if the passage occurring in the sacrifice called Rtapeya "The fee is the Soma-vessel made of Udumbara (fig-wood)," it must be given to the Brahman-priest, who is friendly and of the same gotra," is to be one single sentence (which it is not), then, the Brahman-priest's share alone is to be substituted, since the word '*dakṣiṇa*' could signify it with its primary significance without any resort to the secondary significance (*lakṣaṇā*) in respect of the portion.

Now therefore it can be seen that even though the fee in reference to this (Viśvajit) sacrifice be one, there may be differences in the fees in reference to the *ṛtiks*, and as such, there is no impropriety in the (use of the) plural 'fees.'

## I. i. 3.

*pitodakā jagdha-trṇā dugdha-dohā nirindriyāḥ |  
anandā nāma te lokāḥ tān sa gacchati tā dadat ||*

He who gives these (cows) by which the water has been drunk, the grass has been eaten, the milk has been given (and) which have become barren, goes to those worlds that are well-known as delightless.

## COMMENTARY :

The manner of this devotional mentality (on the part of Naciketa:) is thus shown :

1. *Yadi tu brāhmaṇāḥ tad inama tad-vikārasyaḥ.* Jaimini; P. M. S. X. III. 72.

*pitodahāḥ* : Those (cows) by which (last) water has been drunk<sup>1</sup>

*jagdhātṛṇāḥ* : Those by which (last) grass has been eaten

*dugdhatohāḥ* : Those from which (last) milk has been drawn

*nirindriyāḥ* : Incapable of future progeny, worn out. In other words, 'useless.' He who gives (the cows) of this nature to the officiating priests deeming them as *dakṣiṇā* (fees) (goes to delightless worlds).

*anandā* : delightless. Are there not worlds known from scriptures which are delightless ?

*tān* : to those (worlds)

*saḥ* : He, the sacrificer, goes to. Thus he (Naciketas) reflected : this is the meaning.

I. i. 4.

*sa hovāca pitaram tata kasmai mām dāsyasīti deitryam tritīyam. Tam hovāca Mṛtyave tvā dadūmīti.*

He spoke to his father : " Father, to whom will you give me," for the second (time), for the third (time). To him spoke (the father) thus : " To Death I shall give you "

#### COMMENTARY:

*sahovāca pitaram* : The most faithful Naciketas who thought that the fees that are being given are defective (bad) and who wished to make the sacrificial performance of his father good, even through giving himself away (as fees), approached his father and said :

*tata* : O Father !

*kasmai* : to which Rtvik by way of sacrificial fee

*mām* : me

*dāsyasī* : will you give.

[*saḥ* :] He (Naciketas) not having been paid any attention to by his father though addressed by him thus,

1. The idea is that these cows had drunk water for the last time, eaten grass for the last time etc. and which therefore are dying, are absolutely useless as gifts, for gifts must be of good cows and not of worthless ones.

*dvitīyam* : for the second time, (and)

*tytīyam api* : for the third time also spoke to him "To whom will you give me?"

The father, pressed very much, became angry and told his son that he would give him away to Death.

I. i. 5.

*bahūnām emi prathamam bahūnām emi madhyamam |  
kim vidd yamasya kartavyam yan mayādyā kariṣyati ||*

I go ahead of many, I go in the midst of many.  
What is that Death has to do, which he would have  
done by me?

COMMENTARY :

Though thus spoken to (Naciketas) without fear or sorrow told his father thus: Of all those who go to the abode of Death I shall be either in the forefront or in the middle but never at the end. The intention is "I am not at all worried about going to the abode of Death." (If it be asked) what is it that (you are worried) about? he replies:

*kimsvid* : What purpose<sup>1</sup> has Death got which He is going to, have done by me? Is there any advantage with one so tender as me to Death of fulfilled desires, where the gift of me to Him will be of some use, as (the gift of me) to R̥tviks (will be). Therefore it is about this alone that I am worried. This is the intention.

I. i. 6.

*anupaśya yathā pūrve pratipaśya tathā pare |  
śasyam iva martyaḥ paśyate śasyam iva jāyate punaḥ ||*

Reflect on how the ancestors (were); ponder how the others (present ones are). Man ripens like corn; he is again born.

COMMENTARY :

(Naciketas) looking at the father of remorseful heart who thought on hearing these words of such a son, who was free

1. Krishna Prem : "What is the task that Yama, Lord of Death, will accomplish on me to-day?"

from any fear or anger, "I said, I give you to Death 'out of anger' but I do not wish to give away such a son to Death," said :

*pūrvē* : grandfather and others, as they were without any false speech ; so also,

*apara* : the good men that are now even after them : in the same manner must you behave. This is the meaning.

*sasyam iva* : like corn

*martyaḥ* : the man becomes like corn worn out in a short while and, becoming worn out, dies, and like corn is he born again. In this mortal world which is transitory, what is the use of uttering falsehood. Keeping to truth send me to Death. This is the meaning.

### I. i. 7.

*vaiśvānaraḥ praviśaty atithir brāhmaṇo gṛhān |*

*tasyaitāṁ śāntim kurvanti hara Vaivasvatodakam ||*

The fire, the brahman-guest, enters the house. To him (they) this appeasement make. O son of the Sun ! take water (unto him, Naciketas).

### COMMENTARY :

That son (Naciketas), *having been thus sent away*, stayed at the gates of Death who was away, eating nothing for three nights. Then an old man at the gates (of Death's abode) told Death (Yama), who returned after having been away, thus :

Verily the God of Fire himself in the form of Brāhmaṇ-guest enters the house. To that fire good men perform this appeasement of the form of water for feet-cleansing and offering of seat, so that they may not be burnt by their disrespect to him. Therefore, O Vaivasvata ! bring to Naciketas water for feet-cleansing.

*hara* means *ahara* : bring. This is the meaning.

### I. i. 8.

*āśāpratikṣe saṁgatam sūnṛtān ca*

*iṣṭāpūrte putrapaśūmś ca sarvān |*

*etad vṛṇkte puruṣasyāṭpamedhaḥ*

*yabyānaśnan vasati brāhmaṇo gṛhā |*

Hope and expectations, contact (with good men), the true and kind words, sacrificial good deeds, beneficence, the sons and cattle of the unintelligent person at whose house a brāhman dwells starving, this (sin) destroys.<sup>1</sup>

## COMMENTARY :

And they showed that failing to do it (honouring the guest) results in sinfulness (*pratyaṅāya*).

*yasya alpamedhasaḥ puruṣasya grhe* : In the house of which unintelligent person

*anaśnan* : starving

*Brāhmaṇaḥ* : guest

*vasati* : dwells

*tasya* : of him

*āśāpratīkṣe* : desire and will ; or else, *āśā* means desire for the unaccomplished, and *pratīkṣā*, desire to get things which are existing.

*saṅgatam* : contact with the good

*sūnṛtām* : speech that is true and pleasant

*iṣṭāpūrte* : *iṣṭa* means sacrifice and others and *pūrta* means construction of tanks etc.

*putrān paśūmā ca* : sons and cattle

*etad* : the sin of the form of starving

*vyṅkte* : deprives, destroys is the meaning : from *vyji* *varjane* : to deprive. (VIII conjugation *śnam*) or else this is a form from the root *vyja* *varjane* (II conjugation) which omits the conjugational sign *śah*.)

## I. i. 9.

*tisro rātrir yadavātsir grhe me*

'*naśnan brahman natīthir namasyaḥ* |

*namas te'stu brahman svastī me*

'*stu tasmāt prati trīn varān vṛṇīṣva* ||

1. This translation is in accordance with the commentary. But the text seems to be capable of another interpretation also.—"Hope and expectations etc. etc., (all) this of the unintelligent person at whose house a brāhman remains starving, the (starving brāhman) destroys."

O Brahman ! since you, the respectful guest, have stayed without food in my house for three nights, let my salutations be to you, O Brahman ! Let there be well-being to me. In return, therefore, choose three boons.

#### COMMENTARY :

Thus addressed by the elders, Death said to Naciketas :  
*me gṛhe* : in my house, O Brahman fit to be revered,  
 thou, the guest, have spent three nights without food. This is the meaning.

*namas te* : the meaning is clear

*tasmāt...* : therefore, for this reason

*me* : to me

*svasti* : well-being, so that I may be well

*tṛiṇ varān* : *prati* : three boons in return

*vr̥ṇiṣva* : choose.

Even though you are desireless, you should choose three boons corresponding to the three nights of fasting to favour me. This is the meaning.

I. i. 10.

*śāntasamkalpaḥ sumanā yathā syād*

*vitamanyur Gautamo mādhi mṛtyo !*

*tvatprasṛtam mā'bhiwadeḥ pratītaḥ*

*etat trayāṇāṃ prathamam varam vṛṇe ||*

O Death ! (please make) Gautama (my father) free from all anxieties, well-disposed, free from anger towards me ; (and) well pleased let him speak to me, sent back by you. This is the first of the three boons I elect.

#### COMMENTARY .

Thus being requested, Naciketas said :

*Mṛtyo* : O Death !

*śāntasamkalpaḥ* : free from anxiety of the form "having reached Death, what will my son do ?"

*sumanāḥ* : with his mind settled in peace

*mādhi* : towards me.



*Gautamaḥ* : Gautama, my father  
*vītamanyuḥ* : freed from anger (*roṣaḥ*)  
*yathā syāt* : (make him) so as to be thus.

And

*tvat prasṛṣṭam* : sent back (home) by you  
*mābhi* : towards me  
*praṭītaḥ* : pleased as before  
*vadet* : would speak.

Or else

*abhi vadēt* : will bestow (on me) blessings, since the *abhi-vādana* is used to signify the giving of blessings in Śmṛti-texts such as *abhi-vadata*, *nābhivādayate*

*etad...* : the meaning is clear.

I. i. 11.

*yathā purastād bhavitā praṭītaḥ*  
*Auddālakir Aruṇir mat prasṛṣṭaḥ* |  
*sukham rātriḥ sayitā vītamanyus*  
*tvām dadṛśvān 'mṛtyumukhāt pramuktam* ||

Son of Uddālaka of Aruṇa-family, influenced by me will be well-disposed (towards you) as before. On seeing you released from the mouth of Death, free from anger, he will happily sleep in the nights.

COMMENTARY :

Asked thus Death replied : he will become as before well-disposed towards you. Auddālaki is to be taken as Uddālaka; Aruṇi means son of Aruṇa. Or else he is a descendent of the two families, or else the son of Uddālaka and of the family of Aruṇa<sup>1</sup>

*mat prasṛṣṭaḥ* : influenced by me or as favoured by me, the meaning is 'due to my blessing.'

*sukham* : Having become free from anger in respect of you, he will sleep happily in the future nights. *Lut* (1st Future) signifies that he will get (thereafter) good sleep.

1. *darśivān* : Nir. Sa. Ed.

2. *Dvayāmuṣyāyana* means the son of a lady who was given in marriage to an individual on the condition that her issue is to be deemed to be the son of the giver (of her). (Ānandagiri's Commentary).

*dadyān* : (*darśān*) : Having seen (yon) is the meaning. This is a form ending with the suffix *vasu*. The suffix *vasu* is preceded by *it* according to the *Vārtika* (*Pāṇini* VII. 2.69 *Vārtika*). This, where there is no reduplication, is a Vedic grammatical exception to the rule (*Pāṇini*. VI. 1.8)

*matprasṛṣṭam* : if the reading is in the accusative (i.e. *matprasṛṣṭam* in the place of *matprasṛṣṭaḥ*) then the construction is 'you who are sent back by me'.

I. i. 12.

*Svarge loka na bhayaṁ kinanāsti*  
*na tatra tvam na jarayā bībhēti |*  
*ubhe tīrtoḥ āśanāyāpiṣāse*  
*śokātigo modate Svargaloke ||*

There is no fear whatever in the Svarga-world (heaven). You are not (present) there. One is not afraid of old age. Getting over the two, thirst and hunger, transcending sorrow, one delights in the Svarga-world.

COMMENTARY :

Naciketas now asks for the second boon in two mantras (beginning with *Svarge loka*.....). Here the world *Svarga* means the realm of liberation. How it is so, will be explained later.

*Mṛtyo* : O Death. There you are not the Lord. One in old age does not fear (death). One does not fear old age. 'The man that exists there' is to be supplied there (in the verse)

*ubhe* :...*āśanāyā* : Hunger. Here also *Svarga* means the world of liberation.

I. i. 13.

*sa tvam Agnim Svargyam adhyeṣi Mṛtyo*  
*prabrūhi tam śraddadhānāya mahyam |*  
*Svargalokaṁ amṛtatvam bhajanta*  
*etad dvitīyeṇa vṛṇe vareṇa ||*

You of such nature, O Death, knowest the Agni leading to Svarga. Teach it to me who have much faith. Those who exist in Svarga-world attain immortality. This is the second boon I choose.

COMMENTARY :

*sa tvam* : You whose omniscience is well-known in Purāṇa, You know the fire which is helpful in the attainment of Svarga.

*yat* (ya) is the suffix signifying *prayojana* (utility) according to the passage "*yat* comes as suffix after *Svarga* and others" (*Gaṇapātha Pāṇini* V. i. 111). It will be clear later on that the utility of Agni of the form of fire-altar in attaining *Svarga* is through meditation.

*śraddadhāmāya* : to one who has ardent desire for liberation. What is that which you will get attaining the Svarga-world? The reply is :

*Svargalokāḥ* (*amṛtatvam*) : those whose world is Svarga ; this means those who have attained the supreme world, since the immortality which is called liberation (*mokṣa*) which is of the form of the manifestation (or revealment) of (ones) own nature comes only after the attainment of the Brahman in that particular place (here called Svarga), as in the passage "Having attained the Supreme Light one stands revealed with one's own nature."

*etad*... This is clear,

I. i. 14.

*pra te bravāmi tad u me nibodha*  
*Svargyam agnim Naciketaḥ prajānan |*  
*anantalokāptim atho pratiṣṭhām*  
*viddhi tvam enaṁ nihitam guhāyām ||*

I shall explain to you fully ; know that of me, O Naciketas ! Knowing that fire which leads to Svarga (one gets) the attainment of the world of the infinite (Viṣṇu) and permanence. Know thou this (fire) placed in the cave.

## COMMENTARY :

Thus spoken to, Death speaks :

*pra te braviṃi* : I shall tell you who have requested. The use of the particle *pra* separated from the root is in accordance with *Pāṇini Sūtra* : 'They can be used separately from roots' (I. iv. 82).

*me* : From me : from my teaching do you know. 'This is the meaning. The goal of knowledge is now made known.

*anantalokāptim* : the attainment of the world of the Infinite. Viṣṇu, because of the subsequent passage (I. iii. 9) "That is Viṣṇu's Supreme Abode."

*atho* : After the attainment of that

*pratiṣṭhām* : Non-return also. 'One gets' is to be supplied. Thinking that Naciketas may have a doubt as to how that knowledge could have such a power (Death) says :

*viddhi* : Know... This nature of knowledge that is the cause of liberation due to its being a subsidiary to the meditation on Brahman placed in the cave, others do not know. (Therefore) do you know it, is the idea.

Or else, the relation of cause and effect is determined when it is said "Knowing Agni do thou get attainment of the world of the Infinite and Permanence" since the root *vid* meaning 'to know,' could mean 'to get.' The suffix (*satṛ*) in *prajāna* is in accordance with *Pāṇini* (III. 2.126) "The suffixes *satṛ* and *śānac* come after the root whose meaning signifies or is the cause of another action."

I. i. 15.

*lokādīm agnim tam uvāca tasmai*  
*yā iṣṭakā yāvatir vā yathā vā |*  
*sa cāpi tat pratyavadad yathoktam*  
*arthasya Mṛtyuḥ punarevāhatuṣṭah ||*

To him, Death taught that fire, the means of (attaining) the world (Svarga). (He also taught him)

I. Prem : tushlim, satisfied.

which and how many are the bricks and how (they are to be arranged). He (Naciketas) too repeated it as it was taught. Then pleased with (his) ability Death spoke again.

## COMMENTARY.

Then the Veda speaks.

*lokasya ādim* : means to the world ; the meaning is the same as *Svargya* (leading to Svarga).

*tam Agnim uvāca* : taught that fire. The meaning is that he taught him all this, the bricks, of what nature, of what number and the manner in which they have to be piled. The assimilation in *yāvatir* (*yāvati as* : *yāvatyah* must be the proper form) is due to the exception in Vedic grammar.

*sa cāpi* : He too : and Naciketas too

*tat* : all that he heard exactly repeated, this is the meaning.

*arthasya ca...* : Death pleased on seeing the ability to grasp (the instruction given) of his disciple spoke again.

## I. i. 16.

*tam abravīt priyamāṇo mahātmā*

*varam tavahādya dadāmi bhūyaḥ |*

*tavaiva nāmnā bhavitāyam agnīḥ*

*śṛṅgām cemām anekarūpām gṛhāṇa ||*

The Mahātman (Death) being pleased told him. Now I give you here one more boon. This Fire verily shall be known by your name. Also take this resonant necklace of many hues.

## COMMENTARY.

High-minded Death well-pleased told Naciketas thus. "I shall grant you a fourth boon." What it is he explains:

*tavaiva* : This fire I have been teaching you will be known by the name of Naciketa.

*vicitrām śṛṅgām* : many-coloured resonant necklace of precious stones. This do you accept is the meaning.

1. Krishna Prem gives a very interesting occult interpretation of this Garland of many forms in his work.

## I. i. 17.

*triṇācīketas tribhīr etya sandhim  
 trikarmakṛt tarati janma-mṛtyu |  
 brahmajajñam devam idyam viditvā  
 nicāyemām śāntim atyantam eti ||*

One learning these three *anuvākas* dealing with Nācīketa and performing three actions, attaining contact (with *brahmopāsana*) with the three, (by means of it) crosses over birth and death. Knowing and realising the soul born-of-Brahman and conscient as the worthy Lord, one attains thorough peace for ever.

## COMMENTARY.

Again He (Death) refers to Karma :

*triṇācīketas* : One learning the three *anuvākas* (*Tait. Brāh.* III. xi. 7, 8 & 9) beginning with "*ayam vāva yaḥ pavate*" This verily which blows (is the Fire-Nacīketas).

*trikarmakṛt* : One that does the actions of sacrificing and learning and giving, or else one who performs the *pāka-yajña* (seven domestic sacrifices), *havīr-yajña* (corn-sacrifices) and *somayajña* (soma-sacrifices)

*tribhīr* : with the fires thrice performed (constructed),

*sandhim* : contact with meditation on the Supreme Self

*etya* : attaining

*janma-mṛtyu tarati* : Crosses over birth and death, This is the meaning. Since this has to have the same sense as the passage *karoti tad yena punar na jāyate* occurring in the next mantra(d), and since this mantra has been interpreted in this manner by Vyasārya (author of *Śrūta-Prakāśika*)<sup>1</sup> under the *Vedānta Sūtra* : I. iv. 6 "*trayāṇām eva caivam*—and of three only there is this mention and question."

Thereafter he speaks of the meditation upon the Supreme Self which is the principal (*aṅgi*) mentioned in the first half of this verse *tribhīr etya sandhim*.

1. Commentary on the *Śrī Bhāṣya* of Śrī Rāmānuja.

This mantra has been explained in the *Bhāṣya* under the Sūtra (I. ii. 12) "Because of the specification" as follows:—*Brahmajajña* is soul, since he is born of Brahman and is conscient, knowing Him as the worthy Divine. The meaning is "Knowing the soul who meditates as that which has Brahman as its self."

*deva* : What is meant by the *Bhāṣya* is this : " The significance of the word *deva* goes up to one who has the Supreme Self as one's self, since the word *deva* signifies the Supreme Self and since identity cannot be between the soul and the Supreme.

*nicāyā* : Realizing one's own self as one whose self is Brahman.

*imam* : this is mentioned in the earlier part of this mantra as *trikarmakṛt tarati*.

*śāntim* : means the abolition of the miseries of the form of *samsāra* (the cycle of births and deaths).

I. i. 18.

*triṇācīketas trayam etad vidiṭvā  
ya evam vidvānś cinute Nācīketam ।  
sa mṛtyupāśān purataḥ praṇodya  
śokātigo modate Svargaloke ॥*

He who, having mastered the performance of the three sections dealing with the Nācīketa (fire) and knowing in this manner, performs the piling of the Nācīketa-altar after knowing the three,<sup>1</sup> that person, even prior to casting away the fetters of death, transcending sorrow, enjoys in the celestial world.

COMMENTARY.

*triṇācīketa* : has already been explained.

1. Kṛishna Prem discusses the views of Śaṅkara and Madhva and inclines to the view that Madhva's view is more revealing, as *Kṛama mukti* is true of the occult development.

2. Sri Śaṅkara considers this to be Father, Mother and Guru : Prem identifies them as Atma-Buddhi-Manas.

*trayam etad* : The nature of Brahman and the nature of the soul having the former as its self mentioned in the mantra *brahmajajñam devam idyam* : (I. i. 17) and the nature of the fire (altar) mentioned in the passage "*Tribhīr etya sandhim*" (ibid.)

*viditvā* : having known through the instruction of *gurus* or from sacrifices

*evam vidvān* : The knower who with this knowledge of these three, constructs the Nāciketa-fire-altar

*saḥ* : That person (casting away) the Death's fetters of the form of attachment and hatred etc.,

*purataḥ* : even prior to leaving the body

*praṇoḍya* : Casting away. The meaning is being free from the attachment and hatred even while living

*śohātigaḥ* : transcending sorrow ; this has been already commented upon.

#### I. i. 18b.

This mantra is not in other texts, and is special to Rāmānuja's *Bhāṣya* on the *Upaniṣads*.

*yo vā' pyetām brahmajajñātmabhūtam*

*citim viditvā cinute Nāciketam |*

*sa eva bhūtvā brahmajajñātmabhūtaḥ*

*karoti tad yena punar na jāyate ||*

Whoever knowing this piling up which is the self-born of Brahman and sentient constructs Nāciketa (fire-altar), that very person becoming the born of Brahman and sentient, does that by which (he) is not born again.

*yaḥ* .. : Whoever, knowing this piling up, knowing this to be of the form of his self, constructs the fire-altar-Nāciketa with Brahman as his Self,

*sa eva* : that same person,

*brahmajajñātmabhūtaḥ bhūtvā* : Having the knowledge of his own self with Brahman as his Self, performs that meditation of God which is the means of non-rebirth,



Therefore the intention is that what was mentioned in the previous mantra "*tribhir etya samdhim triharmakṛt tarati janmamṛtyu* : One learning these three *anuvākas* dealing with Nāciketa and performing three actions attaining contact (with Brahmopāsana) the three, by means of it crosses over birth and death," as the means of liberation through the meditation upon the Lord, is the piling up of the fire-altar preceded by the knowledge of his own self having God as his soul and not anything else.

This mantra is not seen in some texts and was not commented upon by some. Since, however, this is commented upon by such most reliable (authorities) as Vyāsārya (author of the *Śrutaprakāśika*) and others, the doubt as to its being an interpolation is not proper.

## I. i. 19.

*eṣa te'gnir Naciketaḥ svargyaḥ  
yam avṛṇīthā dvitīyena vareṇa |  
etaṁ agnīm tavaiva pravakṣyanti janāsaḥ  
tritiyam varam Naciketo vṛṇīṣva ||*

This is the fire, O Naciketas ! that leads to heaven which you chose as your second boon. People will call this fire as yours alone. O Naciketas ! choose a third boon.

*eṣa* : This etc. : 'has been taught' has to be supplied. *yam* : which. the meaning is clear. And besides people will call this Agni by your name alone.

*tritiyam varam* : third boon : the meaning is clear.

If it be asked as to what authority there is for taking the word *svarga* frequently used in this context, to mean liberation (or the abode of the liberated), we

1. Madhva considers this to be the highest abode of Brahman and it is after attaining this which is, as it were, immortal or eternal, one goes to Mukti, Liberation. The second book thus refers to the created world on Brahman whereas the third refers to the highest Bliss, cf. Sri Krishna Prema p. 2., p. 36 ff.

state thus : There is no room for any doubt (in this matter since the Bhāṣyakāra (Rāmānuja) himself<sup>1</sup> has explicitly and impliedly explained with reference to the mantra containing the words *svargyam* and *agnim* (*Kaṭha*. I. i. 13) as follows: "It is the (abode of) liberation which is the highest end, that is meant by the word *svargya* here, because the text "Those that live in *svarga* attain immortality" (*Kaṭha*. I. i. 13) states that one who is there has neither birth nor death; because the reply is "One learning the three *anuvāhas* dealing with Nāciketa and performing three actions, attaining contact with the three, by means of it crosses over death and birth" (*Kaṭha*. I. i. 17), and because it cannot be that Naciketas whose face is turned away from perishable ends can ask for the means for attaining a *svarga* that is transitory, as he scorns at the transitory ends when asking for the third boon; and because the liberation of the form of the unbounded bliss can be meant by the '*svarga*' signifying the supreme Happiness.

(*Pūroapākṣa*) *Objection*: If it be asked: The word '*svarga*' is repeated four times in the two mantras concerning the second boon (*Kaṭha*. I. 1.12 and 13). If it means (the abode of) liberation, is it true through primary significance or through secondary significance? The first (alternative) is not acceptable, because the *svarga* which is well-known in the Vedic and worldly usage means the opposite of liberation (*apavarga*) in such passages as "Through the two paths of *svarga* and *apavarga*..."; "One of the two, *svarga* and *apavarga*..."; "Neither the *svarga* nor the non-birth"... and "It may be *svarga*, since it is common to all (to be desired)" P.M.S. IV. 3.15), and because, according to the (Paurāṇic) passage<sup>1</sup> "the distance of fourteen lakhs (of miles) between the Sun and the Pole Star is spoken of by those who have studied the arrangement of the worlds as the *svarga*," the word '*svarga*' can signify that particular space that lies between the Sun and the Pole star and to that alone the usages of the Vedic and worldly usages have reference; and that is

1. *Śrī Bhāṣya*: I. iv. 6.

not the abode of liberation. Nor is the second alternative that is (that it means that) through secondary significance acceptable, because the primary significance has nothing to contradict it. If there can be anything to contradict it, what is it? (i) is it the mention of the absence of old age, death, the attainment of immortality etc., stated in the text of the question (*prāṇa-vākya*) or (ii) (is it) the crossing over old age etc., contained in the reply or (iii) (is it) the transitory 'svarga' that cannot be asked by Naciketas who is indifferent to all worldly desires?

Not the first (alternative), because the word 'svarga' which precedes (the word *amṛta*) in the sentence which cannot be explained otherwise and signifies the principal (*viśeṣya*) of the sentence, cannot be interpreted according to the word 'amṛta' (immortal) which is well-known in Vedic and worldly usages as signifying relative immortality and which stands at the concluding part of the passage; because in the Purāṇic contexts explaining the nature of the *svarga*, it is seen that those that dwell in the world of *svarga* are free from old age, death, hunger, thirst, sorrow etc.; because there is the *Smṛti* (passage) "Immortality is spoken of as existence till deluge (*pralaya*)"; because in this Upaniṣad itself the word 'immortal' is used in respect of Death in the passage "Having approached those that do not grow old and that are immortal." (*K.U. I. i. 28*); and because the statement (passage) that "they whose world is *svarga* attain immortality" can be explained as stated in (the passages) "These in the world of Brahman at the time of final departure." (*Tait. Nār.*) and "Those that live in the world of *svarga* can attain immortality through meditation upon Brahman" (*Mund. U. III. ii. 6*).

Not the second (alternative), because the mantra *Trinācīketa*.....(*K. U. I. i. 17*) may be taken to mean that the fire (*Nācīketa*) that leads to *svarga* (Heaven) performed thrice is the means to the Brahman-Knowledge that helps the crossing over birth and death, and thus it need not be in contradiction

with the primary meaning of the word '*svarga*.' For the same reason, the passage (*K. U. I. i. 18d*) which has the same meaning as the passage already stated, does not contradict the primary sense of the word *svarga*.

Nor the third alternative, according to which it is stated that it is impossible for Naciketas who is indifferent to any other goal, to ask for the transitory *svarga*. Yama (Death), the beneficent, replying to the question regarding the fire that leads to *svarga*, introduced the topic on the nature of liberation, though not asked for (by Naciketas) in the passages "The attainment of the world of the Infinite (*K.U. I. i. 14c*) and "One, learning the three *anuvākas* dealing with Nāciketa and performing the three actions, attaining contact with the three, by means of it crosses over birth and death" (*K.U. I. i. 17ab*), which created in Naciketas the desire to get freed (liberated). Thus he was made stronger by Yama's reluctance to teach, (as in the passage) *anyam varam Naciketo vṛṇīṣva*, "O Naciketas! ask for a different boon" (*K.U. I. i. 21c*). How can his (Naciketas's) scorn at the transitory ends made at that stage contradict his earlier prayer for *svarga*? Besides, it is seen in the passages *śvobhāvā martyasya yad Antakāṇṭhat sarvendriyāṇām jarayanti tejah | api sarvām jīvitam alpam eva tavaiva vāhās tava nṛtyagite ||* (*K.U. I. i. 26*). "O Death! (all those enjoyable things) of man will be non-existent to-morrow. These will wear out whatever power these sense-organs have. All the life is but brief. Let the conveyances, dance and music remain only for thee" and others, that the human enjoyment alone is scorned at, and *svarga* is not spoken of derisively. If the word '*svarga*' refers to liberation (abode of liberation) it cannot be the result of fire (of Naciketas), it being the result of knowledge alone. The word '*svarga*' repeatedly used at the beginning, the middle and the end will get a strained meaning.

Or let there be contradiction in the reply. Still the word '*svarga*' that is found in the question-passage that precedes (the reply), is strong enough according to the principle of

*Upakramādhikaraṇa* (PMS III. 3.1-7). Nor can it be said that "for the sake of many" the few found in the beginning are to be rejected according to the principle enunciated in the Sūtra "Those of the larger number must have their common subsidiaries." (PMS. XII. ii. 27); because in the Sūtra (PMS. XII. ii. 23) it is said that "that alone which is first" is stronger than those at the end, though they are larger in number. Therefore there is no reason at all for over-riding the primary sense of the word *svarga*.

*Siddhānta*: The reply (to the above objection) is as follows: The word *svarga* signifies liberation (abode of liberation) only through its primary significance. The Mīmāṃsakas have stated in the *Svargakāmādhikaraṇa* (PMS. VI. i. 1) that the word *svarga*, according to the principle *Nāgṛhīta-viśeṣaṇa-nyāya* (that the cognition does not grasp the principal without grasping the attributes), signifies only delight (*prīti*) and not the substance that grants delight (*prīti-viśiṣṭa-dravya*).

Further they raise the issue that though it is true that the word *svarga* signifies delight according to the principle above-mentioned it is yet to be established that it signifies that delight which is enjoyable in another body at another place. It cannot be said that the supplementary passage "That in which there is no heat etc.," leads to the conclusion that the word *svarga* used in the injuncting texts, signifies the particular kind of delight, because here there is no room for the principle "That which is doubtful is to be determined with the help of the rest of the passage" (PMS. I. iv. 29), since there is no doubt here as to the significance which has been already determined as having reference to delight in general (*prītimātra*) to which issue they (themselves) reply as follows:

"No doubt it is true the word *svarga* has its significance determined according to common usage itself. If, however, the word *svarga* is taken to mean the limited delight known to us, then the sacrifices such as *Jyotiṣoma* will have to be means to that (limited) delight. Consequently, the

injunction regarding *Jyotiṣṭoma* and other sacrifices will become impotent on account of there being no intelligent person to perform these sacrifices which are full of hindrances and requiring much money, men and labour, when there are easier worldly means to achieve it, requiring comparatively little money, men and labour. When accordingly the significance of the word *svarga* is determined only as having reference to the unlimited delight which is mentioned in the supplementary passage the meaning is the same even in places where there is no such supplementary passage as in the case of the words "Wheat, pig, etc." There is no need to accept any other significance regarding the worldly limited delight, since secondary significance alone is sufficient.

Nor can it be stated that the word *svarga* may have its significance only in respect of delight in general, while yet in the Veda it may mean the unlimited delight; because the part of the meaning (limitless) is not known otherwise, and therefore the power of signifying has to include that part also necessarily, and this will lead to accepting the word as having two meanings viz. (i) in the worldly usage and (ii) in the Vedic usage. When, however, the significance is in respect of the limitless delight known through the Vedic usage, then the worldly limited delight is indicated through secondary significance on account of its also having the common nature of being delight.

Since thus the Mīmāṃsakas have established that the word *svarga* means the unlimited delight alone, it is not reasonable to question the equation of *svarga* with liberation (abode of liberation). Just as the word 'Pārtha' is (not) frequently used in respect of other sons of Kuntī as in respect of Arjuna and yet signifies others also through its primary significance, so also, though the word *svarga* is not frequently used to denote anything other than the delight obtainable in the world lying between the Sun and the Pole Star, yet it does not lose its primary signifying power to signify that thing (i.e. abode of liberation).

The words *barhis*, *ājya* and others, though they are not used by Āryas in respect of unpurified grass, ghee and others, yet they retain their primary significance in respect of them, because their non-usage by some (persons) cannot establish the absence of their signifying power. Therefore it is established in the *Barhirājyādhikaraṇa* (PMS. I. 4.10) that the words *barhis* etc., have their signifying power in respect of the genus, *trīṣṭva*, grassness. This is stated in the *Vārtika*.<sup>1</sup> "In respect of a word which is seen at some places at least determined in its genus-sense, there is no reason to postulate<sup>2</sup> any other condition (*nimitta*), that word not losing that condition (i.e., genus-sense)."

Therefore the word *svarga* is verily a common general term denoting liberation also.

*Pūrvapakṣa* (Objection) : If it be asked : though the words *barhis*, *ājya* and others are not used by Āryas so as to indicate unpurified grass, ghee and others, still they may have their signifying power in respect of the unpurified things also, since there is such a use by non-Āryas. But in the case of *svarga*, its signifying power is to be accepted so as to exclude anything other than that delight that is obtainable in the world lying between the Sun and the Pole star, since the word is never used to signify anything other than that. Otherwise<sup>3</sup> the conclusion arrived at in the *Prodgātrādhikaraṇa* (PMS. III. v. 23-26) is that the word *Udgātr* nominally means the particular ṛtvik who is the head of the four ṛtviks officiating as Sāman-singers, since it is never used in respect of any other of the group. But that particular ṛtvik being only one, the plural in the mantra "Let the Hotr's cup come forward, also the Brahman's cup, the Udgātr's cup, the Vajamāna's cup, and the sadasya's cup" is inconsistent. Therefore we have to assume for it a secondary significance based upon the nominal significance, so

1. Kumārila's *Tantra-Vārtika* (p. 343 Poona ed.)

2. *Sat. Brāh.* IV. 21.29 & *Āpastamba Śr. S.* XII. 20.13 cf. The text here of this śloka has the variant *ganiṣa* instead of the word *kaṭṭana* in the *Vārtika* text.

as to make the word to mean the three in the group excluding Subrahmanya, or including Him, all the four of the group. Further in the *Ahinaadhikarana*, (PMS. III. iii. 15-16) it is stated that the number twelve relating to *Upasad*-sacrifices enjoined in the sentence "Twelve for the *Ahina*" which occurs in the context of *Jyotiṣṭoma*, is however to be taken away to a particular group of sacrifices to be performed for many days (*ahargana-viśeṣa*) because the word *ahina* is to be etymologically explained as having been formed according to *Vārtika* under *Pāṇini* IV. 2.43, with *Kha*-suffix after the base *ahan* and is to be taken as meaning through nominal significance (*rūḍhi*) some particular group of sacrifices performed during a number of days, since it is not at all used in respect of *Sattra* sacrifices, and therefore it cannot refer to *Jyotiṣṭoma*, it not being an *ahina* (group of sacrifices performed in a number of days).

Further though the word '*dhāyiyā*' is formed according to *Pāṇini* (III. i. 129) and used to mean the ṛks called *samidhāni* (Ṛks used at the time of kindling the sacrificial fire), yet it does not mean the *Samidhāni* Ṛks in general, nor does it mean according to etymological explanation, namely, that which is used (*dhīyamāna*) in all the Ṛks that are used (in any rite), for it (the word) is not used in respect of the Ṛks that are utilized for praise with *sāman* and praise without *sāman* (*stotra* and *śastra*) as it is not used in respect of *samidhāni* Ṛks in general. But it means some particular ṛks such as "Those with the terms '*Pṛthu*', '*Pāja*' which are specially mentioned in Vedic passages" "The ṛks with *Pṛthu* and *Pāja* are the *dhāyiyā* ones". This is found in the *Adhikarana* having the *sūtra* (PMS V. iii. 3). All this will get contradicted if the word *svarga* could have its primary significance (in respect of liberation or abode of liberation) as stated by you (the *siddhāntin*). There would be no need to accept the words *Udgātṛ* etc., as having nominal significance in respect of a particular *R̥tvik* and others.



*Reply (Siddhānta):—*

True. If the word '*svarga*' was never used in respect of anything other than the ordinary *svarga* (that is the place between the Sun and the Pole star), then it would be necessary to accept a nominal significance for it; so restricted as not to apply to it (liberation). But it is used to denote that (liberation) also. For it is found to be used in the following passages in the spiritual scriptures (*adhyātma śāstresu* such as the *Taittiriya Āraṇyaka* I. 27.3. *Bṛhadāraṇyaka* and *Talavakāra Upaniṣads*—

1. In that city there is a world-sheath of golden colour surrounded by light. Whoever knows that city of Brahman surrounded by nectar (bliss), to him the Supreme Self and Brahman grant long life, fame and progeny.

2. "By it the wise, the knowers of Brahman, go up hence to the heavenly world, released". (*Brh. U.*, 4.4.8)

3. "He verily who knows it, thus striking off evil becomes established in the most excellent, endless heavenly world ...<sup>2</sup>" (*Kena U.*, IV. 9.)

The nominal significance (of the word '*svarga*') postulated by the Paurāṇikas must be disregarded even like that of the word '*avyakta*' postulated by the Sāṃkhyas, since in the very context (of the *Katha Up.*) in the mantra (I. i. 18) the word '*svarga loka*' which signifies the resultant of the combined *jñāna* and *karma* is explained even by others as meaning the 'abode called *Vairāja*,' which is distinct from the world lying between the Sun and the Pole star.

Now, it may be said "The principle of signification (i. e. being a world that is above the world of the Sun) being the same with regard to the place of *Vairāja*, it is not a secondary meaning. (It is a primary one)." (To this we reply), the world of Brahman (abode of liberation) being the one that is above is not other than the primary sense. The usage such as "By the two paths of *svarga* and *apavarga* (liberation)", can be

1. Hume's trans.

2. Hume's trans.

justified on the principle of *Brāhmaṇa-parivṛtjaka* (i. e. the general term gets restricted on account of the particular)<sup>1</sup>.

Or else let it be a secondary meaning since there is something to (contradict) its primary sense. What is it that contradicts it? Listen attentively. In the first of the question-mantras "*svarga loke na bhayam kiñcanāsti*; there is no fear whatsoever in the world of *svarga*", there is mentioned the complete riddance of sin by the words 'There is no fear whatsoever'. The absence of such fear of the form 'when through what sin would I fall' indicated by the passage "There is no comfort even to one who is in *svarga* it being transitory and having the fear of fall always," is meant here. Indeed it will happen to one that is altogether free from sin. By the passages "There you are not" (*K.U. I. i. 12b*) and "One does not fear old age" are indicated freedom from old age and freedom from death. By the passage "Having crossed over both hunger and thirst" (*K.U. I. i. 12c*) are mentioned absence of hunger and absence of thirst. And so freedom from sorrow is mentioned by the word "*śokātigaḥ*" getting beyond sorrow (*K.U. I. i. 12d*); by the words "One enjoys in the world of *Svarga*" (*K.U. I. i. 12*) are mentioned the nature of being one whose desires get always realized and whose volition is always true (*satya*). This is (also) mentioned in the scriptural passage "If he becomes desirous of the world of the fathers, verily through his volition there come his fathers (*samutthiṣṭanti*) (He) attaining that world of fathers gets glorified" (*Ch. U. VIII. 2. 1*). Since therefore the manifestation of the eight Brahman-qualities (freedom from sin etc) taught in the scriptures is found here, it is not proper to hold (that the word *svarga* means) attainment of relative absence of death and birth available in the '*Svarga*'-world of the Purāṇas.

For the same reason, in the *Vidhyantādhikaraṇa* (of the seventh Chapter of Jaimini's *Pūro Mīmāṃsā Sūtras*, it is stated that *vikṛtis* (sacrifices that take subsidiaries from *prakṛti*-sacrifices which have their own established subsidiaries), such

1. It is very similar to the *Go-bālīvarda nyāya*.

as *saurya* (sacrifice enjoined in the passage: *sauryam carum nirvapāt brahmavarcasakāmaḥ* (PMS. VII. iv. 1), which have no subsidiaries enjoined in their contexts, which therefore, need subsidiaries and only those (subsidiaries) that are Vedic and belong to *Darśapūrṇamāsa*-sacrifices on account of there being the similarity of enjoinder by the three Vedas, the purpose of which is to enjoin actions to be done with the help of sacrificial fires (*vaitanika*). This is stated in the *Śāstra Dīpikā* (of Pārthasārathi Mīśra) thus: "The group of Vedic subsidiaries presents itself through similarity of being Vedic (to the *vikṛtis*) but the group of non-Vedic (*laukiki*) sacrifices being dissimilar cannot present itself".

It cannot be said: "Now for the recitation of formula (mantra) "*Eṣa te Vāyo iti brūyāt*: This is thine, O Vāyu!" which is enjoined by the passage" If one touches one sacrificial post, one should utter (the mantra) "This is thine O Vāyu!", the cause must be 'the touch of the post', that is made according to Vedic injunction, on account of the similarity of being Vedic. Now one cannot accept this view as this will refute the *adhikaraṇa* of the ninth chapter beginning with the *sūtra* " (It is) in connection with ordinary (touch) since it is connected with sin (*doṣa*). ..." (IX 3. 9.),

(Reply): The recital enjoined as stated above in the passage "If one touches the sacrificial post he should say 'This is thine O, Vāyu!', is preceded by the prohibition 'Verily the sacrificial post puts on itself what went wrong during the sacrifice. Therefore the sacrificial post must not be touched.' Therefore the recitation enjoined must have reference to ordinary touch which is prohibited and requires expiation." Though thus there is no possibility of having anything to do with things that are Vedic, it is only reasonable to accept reference to things that are Vedic where there is nothing going against it.

For this very reason, it is concluded *asvapratiḥgrahesṭy-  
adhikaraṇa* that the sacrifice (*iṣṭi*) enjoined in the passage (*Yajurveda Sam.* Kṛṣṇa II. iii. 12) "As many horses as he accepts (as gifts), so many (oblations cooked on four pans)

(offerings) to Varuṇa should he offer<sup>1</sup> is on account of only the gift of horse during the performance of Vedic sacrifices and not in respect of gift of horses to friends out of love etc. which is forbidden by the passage "One should not present animals with manes - *mā hesariṇo dadāti*", and so requires expiation. Similarly it has been said by others in the sūtra "The rules as to dying by day and so on in order not to return are given by Smṛtis for Yogins only. And those two viz. Yoga and Sāṃkhya are mere Smṛti, not of scripted character"<sup>2</sup>, that there is no recognition in Vedānta of what is enjoined in the Smṛtis. Now therefore in the mantra beginning with "*Svarga loke*" it is only proper to take it to mean only the eight qualities of Brahman, voidness of sin etc., which are established by the mystic literature (*ādhyātma śāstra*). Further, (i) since in the second question the attainment of immortality is mentioned thus "*svargalokā amṛtatoḥ bhajante*: those living in the world of *svarga* attain immortality," (ii) since the word *amṛtatoḥ*—"immortality" is used in the Upaniṣadic (*ādhyātma*) literature, the word 'immortal' in the passage (*K.U. I. i. 28*) "Having gone to those who never grow old and are immortal," means only the freed (souls) and therefore could not mean 'relatively immortal' (beings) (iii) since later on in the passages "Therefore the Fire (altar) Nāciketa was piled by me. I have attained the eternal by means of the transitory things" (*K.U. I. ii. 10*); and "Let us be capable of meditating upon the fire that to which Nāciketa (altar) leads, which is the fearless shore for those who want to cross (the ocean of *samsāra*)" (*K.U. I. iii. 2*); and only the Brahman is said to be attained by means of the Nāciketa Fire-altar, the word '*svarga*' cannot mean the ordinary *svarga*'.

1. PMS. III. iv. 28 and 29. This is the translation that one can make but according to PMS III. iv. 31 the word '*pratigṛhṇīyāt*' in the passage means 'would give' rather than 'accept'. The oblations are to be offered by him who gives and not by him that receives or accepts. The above is the translation of MM Ganganatha Jha.

2. The Vedānta Sūtra IV. II. 21 Saṅkara Bhāṣya.

Moreover it is not consistent on the part of Naciketas who is described as one who has turned away from everything other than Brahman—"Naciketas would not choose anything but that" (K.U. I. i. 29)—to ask for this 'svarga' that is transitory. Further it is firmly established by the Mīmāṃsakas in the Sūtra "*Mukhyaṁ va pūrvacodana lokavat*"; on the other hand, the first, by reason of the first command as in ordinary life" (PMS. XII ii. 25) that what is mentioned first is strong only where there is mutual contradiction between things that are equal in number, since the enjoinder (*prayogavacana* or *prayoga-vidhi*) does not permit non-performance of greater number of subsidiaries when it is possible to abandon only a smaller number of subsidiaries. Where therefore things that are mentioned at the end are of greater number the principle that is taught in the Sūtra "*Bhūyasam syāt svadharmatvam*" alone is to be accepted. And it is said in the *Vedānta Sūtra* (I. i. 34) regarding the characteristics of the Soul, (*jīva-līṅga*), mentioned in the text, that it is to be renounced on account of there being many more qualities pertaining to the Supreme Self which are mentioned in the text (of the *Pratardana Vidyā*) at the end. "He verily makes one do the right act"; "This is the Over-Lord of the world"; "This is the protector of the world"; "The bliss, the Unaging, the Immortal". Enough now of this lengthy exposition.

I. i. 20.

*yeyam prete vicikitsā manuṣye  
'stītyeke nāyam aśitī caike |  
etaḥ vidyām anuṣṭhas tvayāham  
varāṇām eṣa varas tṛtīyaḥ ||*

The doubt which exists in respect of the man—some hold he is and others he is not—I wish to know this taught by you. This is the third of the boons.

#### COMMENTARY

Let me take up the subject. Naciketas says "Yeyam prete..." What follows is stated by Bhagavān Rāmānuja

touching this mantra in the *adhyakaraṇa* beginning with "The eater because of the mention of the mobile and the immobile" (*Śrī Bhāṣya* I. ii. 9). He writes<sup>1</sup> "It is evident that his question is prompted by the desire to acquire knowledge of the true nature of the highest Self – which knowledge has the form of meditation on the highest Self–, and by means thereof knowledge of the true nature of final Release which consists in obtaining the highest Brahman. The passage, therefore, is not merely concerned with the problem as to the separation of the soul from the body, but rather with the problem of the Self freeing itself from all bondage whatever, the same problem, in fact, with which another scriptural passage also is concerned, viz "when he has departed there is no more knowledge" (*Bṛh. Up.* II. 4. 12).<sup>2</sup> The full purport of Naciketas's question, therefore, is as follows: When a man qualified for Release has died and thus freed himself from all bondage, there arises a doubt as to his existence or non-existence—a doubt due to the disagreement of philosophers as to the true nature of Release; in order to clear up this doubt I wish to learn from thee the true nature "of the state of Release." Philosophers, indeed, hold many widely differing opinions as to what constitutes Release. Some hold that the Self is constituted by consciousness only, and that Release consists in the total destruction of this essential nature of the Self. Others, while holding the same opinion as to the nature of the Self, define Release as the passing away of Nescience (*avidyā*). Others hold that the Self is in itself non-sentient, like a stone, but possesses, in the state of bondage, certain distinctive qualities, such as knowledge and so on. Release then consists in the total removal of all these qualities, the Self remaining in a state of pure isolation (*kaivalya*). Others, again, who acknowledge a highest Self free from all imperfection,

1. The entire passage is quoted from *Śrī Bhāṣya* I. ii. 12. It is here extracted from Thibaut's translation of the *Śrī Bhāṣya* (pp. 270 - 271).

2. Thibaut has wrongly translated the *Bṛh. Up.* quotation, for it should be translated *viśiṣṭādvaitically* as "There is no more confusion of the individual soul with its body."

maintain that through connexion with limiting adjuncts that Self enters on the condition of an individual soul; Release then means the pure existence of the highest self, consequent on the passing away of the limiting adjunct. Those, however, who understand the Vedānta, teach as follows: There is a highest Brahman which is the sole cause of the entire universe, which is antagonistic to all evil, whose essential nature is infinite knowledge and blessedness, which comprises within itself numberless auspicious qualities of supreme excellence, which is different in nature from all other beings, and which constitutes the inner Self of all. Of this Brahman, the individual souls—whose nature is unlimited knowledge, and whose only attribute is the intuition of the supreme Self—are modes in so far, namely as they constitute its body. The true nature of these souls is, however, obscured by Nescience, *i.e.* the influence of the beginningless chain of works; and by Release then we have to understand that intuition of the highest Self, which is the natural state of the individual souls, and which follows on the destruction of Nescience. When Naciketas desires Yama graciously to teach him the true nature of Release and the means to attain it, Yama at first tests him by dwelling on the difficulty of comprehending Release, and by tempting him with various worldly enjoyments”.

It is also stated under the *Sūtra* “And of three only there is this mention and question” (*Ś. B. I. iv. 6*) thus: “As his third boon he, in the form of a question referring to final release, actually enquires about three things, *viz.* the nature of the end to be reached, *i.e.* Release; the nature of him who wishes to reach that end; and the nature of the means to reach it, *i.e.* of meditation assisted by certain works.”

And also in the *Śrutaparakāśika*, it is stated thus: “The question of the nature of liberation is expressly stated as contained in the question—passage “*Yeyam...*” (*K. U. I. 1. 20*).

The question relating to meditation and others is implicit in it from the manner of the answer given. If liberation is the

attainment of a qualitless state, the means to it would be the cognition of the sentence-meaning (*vākyārtha*). If the attainable is that possessing two characteristics (*ubhayalingaka*) the means would be the meditation of it as such. Therefore knowledge of the nature of liberation requires the knowledge of what is related to it."

Therefore the mantra "*Yeyam preta...*" has reference only to the question pertaining to the nature of the freed but not merely to the nature of the individual soul, who is the agent and enjoyer required for the performance of actions, which have results enjoyable in the other world, and (who is) distinct from its body. Otherwise it must be noted that the test of allurings, offers of provisions, manifold enjoyments and the showing that the object of his (Naciketas's) quest is extremely difficult to attain, will be foiled. Verily, what Naciketas means here is as follows: Having heard from good souls that the individual soul on departing from its last body, becomes as one manifest with eight qualities of freedom from sin, & etc., "I questioned (Yama) about the Fire leading to liberation by the two questions beginning with 'There is no fear at all in the world of *Svarga*'. But now owing to contradictory statements of the disputants there arises the doubt in respect of it. Some maintain there is that soul of the form of one that is free from sin which is described in the mantra "*Svarga loke...*". But there are others who assert "He is not". Taught by you I would know this." This is the interpretation with which the passage in the reply "having heard of this nature of this Self and well studied it the knower enjoys abandoning his body which is the result of his actions, attaining this subtlest (*anumātra*), and attaining his own nature with the eight characteristics of freedom from sin and etc." (*K.U.* I. ii. 13), is in full accord. The meaning therefore is the same as is given below.

But some say that it is seen "In the *Vedānta Sūtra* (III. ii. 4): It (the nature of the individual soul) is hidden on account of the Will of the Supreme. Bondage and its reverse are truly due to it", that the concealment subordinately



mentioned in the past participle (*śirohilam*—hidden) in the *Sūtra* is seen to be subsequently referred to in the next *Sūtra* (III. ii. 5) "Or it is through conjunction with its body", by the pronoun in the masculine gender. In the *Vāmana's Sūtra* (*Tāvālahkāra* V. i. 11) "Reference by a pronoun to what is hidden in *samāsa* (compound) (is permissible)", the reference to that which is subordinately mentioned in words formed with *Kṛt* and *Taddhita* and other *ṛttis* is accepted. Therefore let there be reference by the word 'I am this' in the passage "*Nāyam asti...*" (*K.U.* I. i. 20) to *prāyana*, liberation, subordinately indicated in the past participle '*preta*' in the mantra *Yeyam prete...*" etc. It cannot be said that the raising of such a doubt as to whether there is liberation or not in respect of one who is liberated is self-contradictory, even as the doubt as to whether there is or is not eating in the man who has eaten, because we can accept that there is liberation in general but we can reasonably raise a doubt in respect of the particular nature of liberation; and so the word 'this' can refer to that particular nature. Now if it be asked where is the word '*prāyana*' seen as signifying liberation, as it signifies only departure from one's body. In the *Śruta-prakāśika*, the word *prāyana* is interpreted as signifying departure from the final (or last karmic) body, accepting the word as signifying departure from its body (in general). (We reply) Be it so. However let the doubt be only in respect of the departure from one's final body, since the word 'this' could refer to it. If further it be said that it having been well determined already there can be no doubt about it. (We reply) True. But it would be reasonable to raise the doubt as to whether departure from its final body happens just before the manifestation of the nature of Brahman (in him) (or after).

## I. i. 21.

*devair atrāpi vicikitsitam purā*  
*nahī suvijñeyam anuṣeṣa dharmāḥ |*  
*anyam varam Naciketo vṛṇīṣva*  
*mā mōparotsīr atī mā sṛjānam ||*

In respect of this, even by Gods doubts were entertained before. Verily this is not easily comprehensible. This truth (dharma) is subtle. O Naciketas, ask for a different boon. Press me not. Please press me not. Leave me please.

# COMMENTARY :

Having been thus asked (to explain) the nature of the freed (*śukta*). Death (*Mṛtyu*), deeming that one is not capable of reaching it since the thing to be taught was very difficult (to understand) but is likely to fall down in the middle (of the stream), speaks thus "*Devair atrāpi...*"

*devair api* : Even by those Gods who know much

*atra asmin* : in respect of the soul that is freed,

*vicikitsitam* : doubts were entertained, namely,

*nahi* : the truth about the soul is not easily comprehensible.

*anureṣa dharmāḥ* : (because it is) a very subtle truth (dharma). Dharma (truth) in general itself is difficult to comprehend. This is particularly very much so. This is the intention.

*anyam varam* : different boon. The meaning is clear.

*mā mōparotsir* : *mā mā* means prohibition. Duplication signifies *vīpsā*, emphasis. Do not press further.

*Enam atī sṛja* : This, leave me.

## I. i. 22.

*devair atrāpi vicikitsitam kila*

*ivañ ca mṛtyo yañ na suvijñeyam āttha |*

*vaktā cāsya tvādyaganyo na labhyo*

*nānyo varas tulya etasya kascit. ||*

Did not even the Gods entertain doubts about this, as Thou sayest? O Death, that which thou sayest is not easily comprehensible, none else like Thee to teach could be got. No other boon whatever is equal to this.

## COMMENTARY :

Spoken to thus Naciketas says :

*devair atrāpi* : the meaning is clear.

*tvāñ ca* : even you O Death who have spoken of the nature of the soul as not easily comprehensible

*tvādrk* : Like you, such as you. The rest is clear.

## I. i. 23.

*śatāyusaḥ putrapautrān vṛṇiṣva*

*bahūn paśūn hastihiranyam aśvān |*

*bhūmer mahadāyatanaṁ vṛṇiṣva*

*svayañ ca jīva śarado yāvad icchasi || 23 ||*

Choose sons and grandsons that live a hundred years ; a great number of cattle, elephants, gold, and horses. Choose big empire on the earth. You yourself live as many years as you wish.

## COMMENTARY :

Thus spoken to by Naciketas, Death (*Mṛtyu*), having made it certain that he (Naciketas) will not be leaving it in the middle on account of the subject being difficult and thinking that in spite of his having (the power or) ability to understand, the truth of the freed soul such as this is not fit to be imparted to one whose mind is bent on worldly pleasures, spoke seductively so that the desire to be liberated (on the part of Naciketas) may get confirmed and steady.

*śatāyusaḥ* : the meaning is clear

*bhūmer* : of the earth

*āyatanaṁ* : wide area or kingdom

*vṛṇiṣva* : choose.

or *bhūmer* : on the earth

*mahad āyatanaṁ* : abode with beautiful halls and stairs

*vṛṇiṣva* : choose.

*svayaṁ ca ...* : for yourself : as many years as you wish to live is the meaning.

## I. i. 24.

*etattulyam yadi manyase varam  
 vṛṇiṣva vittam cirañjivikāṁ ca |  
 mahābhūmau Naciketas tvam adhi  
 kāmānām tvā kāmabhājah karomi || 24 ||*

If you think of any boon on a par with this, choose wealth and long life. O Naciketas! Be you on the wide earth. I shall make you the object of desire of all desirable ones.

## COMMENTARY :

*etattulyam* : If you think even of any other boon similar to the one mentioned, ask for that also. Enormous gold, precious stones and the like and long life; this is the meaning.

*adhi* : Become; 'a king' has to be supplied. (This is the form of) Second Person singular of the Imperative (loṭ) of the root *as* : to be.

*kāmānām* : Objects that are desired, that is, divine maids etc.

*kāmabhājah*<sup>1</sup>: *kāma* means desire; *kāmabhāh* means one who comes into contact with desire as its object. The meaning is "I shall make you one who will be the object of desire on the part of those such as divine maids who are themselves objects of desire."

## I. i. 25 :

*ye ye kāmā āvṛṇabhā martyaloke  
 sarvān kāmāṁśchandataḥ prārthayasva |  
 imā rāmāḥ sarathāḥ satūryā  
 na hīdṛśā lambhaniyā manuṣyāḥ |  
 ābhīr matprattābhīḥ paricārayasva  
 Naciketo maraṇam mānu prākṣip || 25 ||*

Whatever desirable things there are rare in the mortal world, ask for all those desirable things freely; these damsels with chariots and with musical instruments. Verily, things like these could hardly be

attained by men. With these given by me get yourself served. O Naciketas ! do not put any question regarding after-death.

COMMENTARY :

*chandataḥ* : As you please is the meaning.

*imā rāmāḥ* : Damsels with chariots and musical instruments given by me are difficult to get by men. This is the meaning.

*ābhīḥ* : with these servant-women gifted by me get service done, such as shampooing the feet, etc.

*maraṇam anu* : After-death. In other words, the nature of the freed soul. It may be seen that there is no harm if the word 'death' though signifying departure from one's body in general, signifies the particular one (departure) according to the context.

I. i. 26.

*śvo'bhāvā martyasya yad Amlakaitat  
sarvendriyāṇām jarayanti tejah |  
api sarvam jīvitam alpam eva  
taraiva vāhāḥ tava nṛtyagīṭe || 26 ||*

O Death ! (all those enjoyable things) of man will be non-existent tomorrow. These will wear out whatever power the sense-organs have. All life is but brief. Let the conveyances, dance and music be only for Thee.

COMMENTARY :

Though thus allured Naciketas with unswerving heart speaks :

*śvo 'bhā vā* : O Death ! expatiated by thee these enjoyable things of men are such that they will become non-existent tomorrow. They will not last for two days. This is the meaning. Whatever power all the sense organs have, they will destroy. The enjoyment of celestial maids etc. will bring about weakness of all the senses. This is what is meant here,

*api sarvam* : even the life of Brahman is very brief, not to speak of the (tenure of) life of those like ourselves. The intention is that even the longest life is not fit to be courted.

*vāhān* : chariots etc.

Let be ; this is to be supplied.

I. i. 27.

*na vittaṇa tarpaṇīyo manuṣyo*

*lapyāmahe vittaṃ adrākṣma cet tuā |*

*jīviṣyāmo yāvad īṣiṣyasi tvam*

*varas tu me varāṇyaḥ sa eva || 27 ||*

Man is not to be satisfied with wealth. We shall have wealth if we saw Thee. We shall live so long as Thou art lord. But the boon to be chosen by me is that alone.

COMMENTARY :

*na vittaṇa* : Truly no satisfaction is seen in any on account of wealth amassed since there is the axiom "Never has desire been quenched through enjoying the desired objects". This is meant. Besides,

*lapyāmahe vittaṃ* : If we have seen you we shall get wealth. What is meant is if there is seeing of you what difficulty is there in getting wealth ? Then, if it be said that long life may be sought, he (Naciketas) replies,

*jīviṣyāmo...* During which time you sit (preside) as the Lord on the seat of Yama. (The Parasṃipadi) *īṣiṣyasi* is according to Vedic exception (*vyatyaya*). All that period our life will last. Verily there is nobody who transgressing your command will bring about termination of our life. What is meant is that life will be the same whether a boon is got or not (to this effect). Therefore the boon mentioned already in the mantra '*yeyam prete...*' is the only one to be sought.

I. i. 28.

*ajīryatām amṛtānām upetya*

*jīryan martyaḥ kva tadāsthāḥ prajānan |*

*abhidhyāyan varṇaratipramodān*

*anatidīrgha jīvits ko rameta || 28 ||*

Having become aware (of the nature) of those that never age and are immortal, how can a man that ages have consciously any desire for that (which is transient enjoyment)? Who realising the splendour and ecstasies (of the immortal) will have delight in life that is none too long?

COMMENTARY :

*ajīryatām* : knowing the nature of the freed who have neither old age nor death

*prajānan* : discriminating

*jīryan martiyāḥ* : afflicted with old age and death ; this being

*tadāsthāḥ* : Desirous of the objects such as divine damsels, which get afflicted with old age and death and others

*iva* : How can be ? is the meaning

*abhidhyāyan varṇa.....* : The splendours of the form of those of the solar orb

*ratipramodān* : Different sorts of ecstasies caused by the enjoyment of Brahman ; all these

*abhidhyāyan* : intelligently understanding

*anatidīrgha* : *atyalpe* : too brief

*atīhīke jīvite* : with (or in) this worldly life (which is too brief) who can be pleased ? is the meaning.

I. 1, 29 :

*yaśminnidam vicikīṣanti Mṛtyo*

*yat sāmparāye mahatī brūhi naś tat |*

*yo'yam varo gūḍham anupraviṣṭo*

*nānyam tasmān Naciketā vṛṇīte || 29 ||*

O Death ! Tell me that regarding which (they) have doubts thus and which exists in the great After-death. Naciketas will not elect anything other than the boon which concerns the most esoteric.

## COMMENTARY:

*yasmā* : About which : concerning which the great and other-worldly nature of the freed souls, (they) have doubts that alone teach me

*yo'yam* : Other than the boon which relates to the esoteric truth of the truth, Naciketas did not elect (to have) (*na vṛñte*). This is the word of the scripture (as it is neither the word of Yama nor of Naciketas).

*This concludes the First Valli of the First Adhyāya  
of the Kathopanishad*

## II VALLI.

## I. 1. 1.

*anyachchreyo'nyad ulaiva preyaś  
te ubhe nānārthe puruṣaṁ sinītaḥ |  
tayoḥ breya ādadānāya sādhu bhavati  
kiyate'rthād ya u preyo vṛñte, ||<sup>1</sup>*

(What is) good is different and verily (what is) pleasant is different ; these two with different ends bind man. He who takes up the good among them does the right. But he who elects the pleasant verily falls away from the supreme end.

## COMMENTARY:

Having thus tested the disciple (Naciketas) and ascertained his firmness in the desire for liberation, Yama, deeming him fit for instruction, praises the desire for liberation :

*anyat breyaḥ* : The way of liberation that is praiseworthy is different, the way of enjoyment that is pleasant is quite different

1. Sri Krishna Prem translates 'Śreyas' as 'better.'



*te* : The Good and the Pleasant

*nānārthe* : having ends distinct from each other

*puruṣam* : the man

*siñtāḥ* : bind. Make the man subject (*vaśyatām*) to themselves

*tayoḥ* : Among these two

*śreyāḥ* : the good, liberation

*ādadānasya* : to him who strives after

*sādhu bhavati* : well-being happens.

*ya u preyo vṛñite* : But he who chooses the pleasant

*u* : *eva* : alone, indicates emphasis (*avadhāraṇa*)

*arthāt hiyate* : falls down from the supreme end (*puruṣ-arthāt*).

### I. ii. 2.

*śreyas ca preyas ca manuṣyam etaḥ*

*tau samparitya vivinakti dhīraḥ !*

*preyo hi dhīro 'bhi preyaso vṛñite*

*preyo mando yogakṣemād vṛñite* || 2 ||

The good and the pleasant approach man. These the courageous (brave) one contemplating discriminates. Verily the brave prefers the good to the pleasant. The dull-witted chooses the pleasant for the sake of worldly welfare.

### COMMENTARY :

*śreyas ca preyas ca* : the good and the pleasant

*manuṣyam etaḥ* : approach the man

*tau* : these two things, the good and the pleasant

*samparitya* : discriminating, critically considering

*vivinakti* : divides (separates), as the swan (separates) milk and water

*dhīraḥ* : Brave,—one that is pleased with his intellect, one who is intelligent

1. It can also be the "wiseman" as the commentary indicates that aspect also:

*preyaś abhi* : preferable to the pleasant

*śreyaś hi* : the good alone

*vṛṇīte* : chooses.

*mandah* : one of dull-wit.

*yogakṣemāt* : for the sake of worldly welfare <sup>1</sup>(literally : earning welfare). *Yoga* means the increase of the body and *kṣema*, its protection.)

*preyaś* : the pleasant

*vṛṇīte* : chooses.

I. ii. 3.

*sa tvam priyān priyarūpānśca kāmān*

*abhidhyāyan Naciketo'tyasrākṣiḥ |*

*naitān śrīkām vittamayīm avāpto*

*yasyām majjanti bahavo manuṣyāḥ || 3 ||*

You O Naciketas! who are such a one deeply considering, left the delightful enjoyments of delightful forms. You did not accept this path of riches in which many men are lost.

COMMENTARY :

*sa tvam* : You of such nature

*priyān* : pleasant in themselves and (delightful) in respect of their form

*kāmān* ; the desirable, women and others is the meaning

*abhidhyāyan* : understanding as having the faults of being followed by pain and mixed with pain,

*atyasrākṣiḥ* : left, is the meaning

*etam* ; this

*vittamayīm* : of riches

*śrīkām* : low path trodden by foolish men

*na avāptaḥ* : have not taken up

*yasyām etc.* : in which many men are lost : the meaning is clear.

1. cf. Ananda K. Coomaraswami: *Notes on Kathopanishad*, New Indian Antiquary Vol. I, p. 85 holds *yoga* and *kṣema* are "two very different habits." "It is between *Yoga* and *Kṣema* that the sluggard makes his choice." cf. T. S. V, 2. 12: *yoge 'nyāsām Prajñān manah*—Therefore it means *Yogā ca Kṣemā ca*. But see Gita's usage "*Yogakṣema*"

## I. ii. 4.

*dūram ete viparīte viśūci*  
*avidyā yā ca vidyeti jñātā ।*  
*vidyābhīpsinam Naciketasam manye*  
*na tvā kāmā bahavo lolupanta ॥ 4 ॥*

These two are far apart and mutually contradictory: that which is known as ignorance and that which is knowledge. I think (you), O Naciketas, as one that seeks knowledge. Many enjoyments did not allure you.

## COMMENTARY :

*Avidyā* : That which is known as non-knowledge having the form of actions leading to enjoyment

*yā ca vidyeti jñātā* : and that which is known as knowledge having the form of the awareness of truth

*ete* : Two

*dūram* : altogether

*viśūci*. (are) having opposite directions. *viparīte* : contradictory to each other

*vidyābhīpsinam* : Him that seeks knowledge. In case the reading is *vidyābhīpsitam* (the meaning is) one by whom knowledge is desired. The Past participle becomes the second member of the compound word, since it is included in *Ahitāgni gaṇa* (Pāṇini, II, ii. 37), or else it is a case of Vedic exception (*vyatraya*).

*kāmāḥ* : enjoyments

*bahavaḥ* : though many

*tvā* : you

*na lolupanta* : Did not detract from the path of the Good (*śreyas*). You are not subject to temptation: this is the meaning. *lolupanta* : is an Imperfect from the root *lup* with the suffix *yan* according to Pāṇini (III. i. 23). But the omission of *ya* is a case of Vedic exception. Or else this is the Vedic form of *Ātmanepadi* derived from the root with the

suffix *yañ* omitted; also the absence of *aṭ* (is to be explained in the same way).

I. ii 5.

*avidyāyām antare vartamānāḥ  
 svayam dhirāḥ paṇḍitaḥ manyamānāḥ !  
 dandramyamānāḥ pariyañti mūḍhā  
 andhenaiva niyamānā yathāndhāḥ. || 5 ||*

Being amidst ignorance, considering themselves as intelligent and learned, fools wander afflicted (with pains, such as old age, illness etc.) even as the blind led by the blind.

COMMENTARY:

Of the two paths referred to (in the previous mantra) "*Avidyā yā ca vidyēti.....*" he (Death) denounces the path of desireful actions:

*avidyāyām*: Non-knowledge of the form of desireful actions

*antare*: in the midst of

*vartamānāḥ*: existing as in the dense darkness

*svayam* (eva); by themselves

*dhirāḥ paṇḍitaḥ manyamānāḥ*: considering themselves as intelligent and proficient (learned) in the scriptures

*dandramyamānāḥ*: suffering from pains caused by old age diseases and others

*mūḍhāḥ*: fools

*pariyañti*: wander. The rest is clear. But some give the meaning taking the reading "*dandramyamānāḥ*" (instead of "*dandramyamānāḥ*") as "those whose minds are melted by the fire of lust for objects."

I. ii. 6.

*na sāmparāyaḥ pratibhāti bālam  
 pramādyantam vittamohena mūḍham |  
 ayam loko nāsti para iti māñi  
 punaḥ punar vaśam āpadyate me || 6 ||*

The seeking for the other world never happens to the immature, the inattentive and the deluded by desire for wealth. One who thinks that this world is and no other, again and again comes under my subjection.

COMMENTARY:

*sāmparāyaḥ*: seeking the means to the other world

*bālam*: to one who is incapable of discrimination

*pramādyantam*: with inattentive mind

*vittamohena mūḍham*: one whose mental activities are subject to desire for objects

*na pratibhāti*: does not occur

*ayam eva loka 'sti*: there is this world alone; no other world exists. One who thinks thus becomes subject to extreme torture done by me. This is the meaning. That there is neither this world nor the other world is the meaning given under the *Vedānta Sūtra* III. 1. 18. "In respect of others, there are ascent and descent after experiencing at the command of Death (*samyamanam*) because it is seen (in the scripture) that they go there" by *Vyāsārya*<sup>1</sup> who adopts the reading "*ayam loka nāsti para uta māni*." In that case 'to him' (*taṣya*) is to be supplied. So also the particle 'and' (*ca*).

*māni*: means the arrogant (*durmanī*). The explanation for the statement that this world does not exist for him, is to be gleaned from the fact of his excommunication from society by the orthodox (*śiṣṭa*). The word *durmanī* goes with the passage *punaḥ punar vaśam āpadyate me*—again and again comes under my subjection.<sup>2</sup>

1. This reading is not found in the text of *Śrutapraśāṅgikā*. Referring to the passage quoted in the Sri. P. "*ayam loka nāsti para iti māni*," the author of the *Sruti P.* gives the intended meaning in these words "*atra anuśra ca sukham nāsti ityarthah*."

2. Raṅgarāmānuja thinks that to have this meaning the text must read *ayam loka nāsti para uta māni*. So he says that the author of the *Sruti-praśāṅgikā* followed this reading. It must be noted here that in all the editions of the *Śrībhāṣya* and the *Sr. P.* the reading of the mantra text is *ayam loka nāsti na para iti māni*. The negative particle *na* before *para* is undoubtedly a scribal error.

I. ii. 7.

*śravaṇāyāpi bahubhir yo na labhyaḥ*  
*śṛṇvanto'pi bahavo yan na vidyuḥ |*  
*āścaryo vaktā kuśalo'sya labdhā-*  
*-ścaryo jñātā kuśalānuśiṣṭaḥ. || 7 ||*

Who is not attainable by men even for hearing, whom many though hearing about cannot know, of whom rare is an able expounder and rare is one that attains Him, and rare is one that knows Him, guided by well-trained (men).

COMMENTARY :

*yaḥ* : the well-known supreme Self

*bahubhiḥ* : by many men

*śravaṇāyāpi* : for even being heard

*na labhyaḥ* : could not be attained ; this is the meaning.

The intention is that even the gain in hearing of about Him is itself the fruit of great and good deeds

*śṛṇvanto'pi* : Though hearing etc. The intention is, surely it is not easy for all those that hear to attain clear knowledge of Him.

*āścaryo vaktā* : an able expounder and an able attainer of Him are rare. This is the meaning.

*āścaryo jñātā* : A knower (of Him) also taught by a proficient teacher (Guru) is rare since it is stated (in the *Gītā* VII. 3) "Among thousands of men a certain one strives after realization; among those that have made attempts and realized, a certain one knows Me as I am." This is the intention.

I. ii. 8.

*na narenāvareṇa prokta eṣa*  
*suviññeyo'bahudhā cintyamānaḥ |*  
*ananyaprokte gatir atra nāsty-*  
*anīyān hyatarkyam anupramāṇāt || 8 ||*

This (supreme self) is not knowable easily when taught by a man of inferior order (since it is) con-



## I. ii. 9.

*naiṣā tarkeṇa matir āpaneyā  
 proktānyenaiva sujñānāya preṣṭha |  
 yām tvam āpaḥ satyadhṛtir batāsi  
 tvādyā no bhūyān Nacikataḥ praṣṭā || 9 ||*

This knowledge cannot be obtained through reasoning. Only when it is taught by another, O my dearest ! it is capable of being well known. The same knowledge you have attained to ! You are one of firm resolution. O Naciketas ! I pray that enquirers of us may be like you.

## COMMENTARY :

The same is said again.

*eṣā matiḥ* : This knowledge relating to the Self

*tarkeṇa prāpanīyā na* : Is not attainable through reasoning. Therefore it is not possible to know it by himself, even by one who is well-versed in reasoning ; this is the meaning.

*preṣṭha* : Dearest. Only the knowledge imparted by a Guru different from one's own self brings about that knowledge that leads to liberation. What is that knowledge ? This is said in the words *yām tvam āpaḥ*. What knowledge you have got ; that is you have decided as one that is to be acquired. This is the meaning.

*satyadhṛtiḥ asi* : You are one whose resolution is firm.  
*batā* : indicates sympathy.

*tvādyā* : Let there be disciples like you.

## I. ii. 10.

*jñāmy aham kevadhir ity anityam  
 na hy adhruvaiḥ prāpyate hi dhruvam tat |  
 tato mayā Naciketas cito'gnir  
 anityair dravaiḥ prāptavān asmi nityam. || 10 ||*

I know wealth is transitory. Verily that eternal is not attained through things that are transitory. The



fire (altar) Nāciketa was constructed by me with transitory things. I have therefore attained the eternal.

# COMMENTARY:

And again (Death) pleased says :

*śevadhīḥ* : treasure. The lordship such as that of Kubera and others, i.e., which are similar to (what I have shown), which are results of actions, are transitory. This I know.

*dhruvam tat* : the truth of the Self that is eternal

*adhruvaiḥ* : My actions that are means of (getting) transitory ends, or that are performed with transitory things. This is the meaning.

*tataḥ* : therefore

*mayā* : by me who know this

*Nāciketaḥ agniḥ* : The fire-altar Nāciketaḥ

*anityaiḥ dravyaiḥ* : with transitory things

*citāḥ* : was constructed with a view to acquire knowledge leading to the attainment of Brahman

Therefore

*nityam* : the knowledge which leads to the imperishable goal

*prāptavān asmi* : I have attained ; this is the meaning.

For this reason there is no contradiction with the fact that the attainment of Brahman is brought about by knowledge (*jñāna*) alone.

## I. ii. 11.

*kāmasyāptim jagataḥ pratiṣṭhām*

*krator ānantyam abhayasya pāram |*

*stomam mahad urugāyam pratiṣṭhām*

*dr̥ṣṭvā dhṛtyā dhiro Naciketo'tyasrākṣiḥ || 11 ||*

Having perceived the attainment of desires by the world which is the result of action and the far shore of fearlessness, endless, full of great qualities, famous and eternal, O Naciketas ! you, the intelligent, rejected the desirables with firmness.

## COMMENTARY:

Death describes Naciketas' fitness for hearing (for being taught), which was mentioned in the previous mantra I. ii. 9d).

*kratoḥ* : of karma, action (sacrifice)

*pratiṣṭhām* : the result

*jagataḥ kāmasyāptim* : the attainment by the world of its desires of the form of objects such as women, existing in all the worlds upto the abode of the fourfaced Brahman

*dṛṣtvā* : having perceived (this)

Now he speaks of the nature of Liberation (*mokṣa*).

*ānantyam* = *avināśitvam* : non-destructibility

*abhayaśya pāram* = *atyantanirbhayaṭvam* : absolute freedom from fear<sup>1</sup>

*stomam mahat* : The group of great qualities such as freedom from sin, unfailing desires & etc.,

*urugāyam*<sup>2</sup> = *urubhrtim* : Fame and stability

Perceiving all these also as belonging to liberation, you have rejected the worldly desirables due to your keen discrimination. This is the meaning. Or else all these (adjectives) may be construed as belonging to the Supreme Self. Seeing the attainment of all desires in the nature of the Supreme Self itself which is of the form of liberation (*mokṣa*) and that It is the support of all the worlds and that It is itself of the form of infinite results of sacrifice (you have rejected the worldly desirables).

## I. ii. 12.

*ītam durdarśam gūḍham anupraviṣṭam*

*guhāhitam gahvareṣṭham purāṇam |*

*adhyātmayogādhiḡamena devam*

*matvā dhīro harṣaśokau jahāti || 12 ||*

1. Ananda K Coomaraswami : *ibid*, *abhayaṃ pāram abhayaṃ titiḡatam pāram* in III.—that is *svargaloke (yatra) na bhayaṃ kincanāsti* I. 12. cf. AV. X, 8, 44 ; T. V : II. 9—*Prs. Up.* 1. 10.

2. Cf. Ananda K. Coomaraswami : *stoma mahadyurugāyam*—'The exceedingly praised far-going (stride or step) of Viṣṇu.'

The brave (soul) knowing, through the realisation attained by meditation upon the Self, the God difficult of being perceived, hidden, entering (and) residing in the cave (heart), indwelling, (and) beginningless, abandons both pleasure and sorrow.

## COMMENTARY:

(Death) answers the third question with the following two mantras:—

*durdarham* : incapable of being perceived as stated in "Who is not attainable by men even for hearing...(I. ii. 7a.)"

*gūḍham* : hidden by non-knowledge which is of the form of action that obscures

*anupraviṣṭam* : that has entered into all beings

*guhāhitam* : residing in the cave of the heart

*purāṇam* : beginningless (ancient)

*adhyātmayogādhiḡamena* : by means of *adhyātmayoga*, that is, concentration of the mind, having withdrawn it from objects, on one's self which is to be described (hereafter) in passages "An intelligent person should put his speech into his mind" (I. iii. 13) and "When these five sense-organs along with the mind are still" (I. iii. 10.) By means of that means, by means of the knowledge of the individual self.

*devam* : the Supreme Self. *matvā* : knowing; this is the intention. What is meant is that that knowledge of the individual soul is the means to the knowledge of the Supreme Self.

*harṣaśokau* : both pleasure and grief incident upon the attainment and non-attainment of the desires of objects of sense<sup>1</sup>

## I. ii. 13.

*etacchrutoṃ sampariḡṛhya martyaḥ*

*praviḡhya dharmyam anuṃ etam āpya |*

*sa modate modaniyam hi labdhvā*

*viṛṭtam sadma Naciketasam manye. | 13 |*

1. cf. *Śā Up. comm.* by Veākaṭanātha.

Having thus heard this, the man, pondering over, abandoning the body and others resulting from action, and attaining the subtle self, enjoys achieving the enjoyable.<sup>1</sup> I think the abode has been open to Naciketas.

# COMMENTARY:

*etat* : the truth of the Self

*śrutoṃ* having heard

*samparigṛhya* : having pondered over. This is the meaning.

*dharmyam* : the result of action, body etc,

*pravṛhya* : having separated ; abandoning is the meaning

*etam* : this, one that is one's self

*anum* : subtle, beyond the reach of the eyes etc. on account of subtlety ; the Supreme Self mentioned as "subtler and beyond reasoning" (I. ii. 8d).

*āpya* : having attained in a particular place

*sah* : he, the knower

*modanīyam* : enjoyable, viz. one's own nature with the eight qualities such as freedom from sin etc.

*labdhvā* : having got

*modate* : enjoys ; becomes delighted, is the meaning.

Here (in this context) is to be remembered the meaning of the scriptural passage "The individual soul, departing from this (its) body and attaining the Supreme Light gets its own nature manifested. (Ch. U. VIII. 3. 4) There he moves about eating and playing and enjoying." (Ch. U. VIII. 12. 3).

Having thus replied to the question, Death praises Naciketas as one fit for liberation :

*viṣṭam sadma* : I think the abode of the form of Brahman is open, fit for entry of Naciketas,<sup>1</sup> is the meaning, since there is the scriptural passage : "This soul of his enters the Brahman abode" (Mu. U. IIL 2. 4.)

1. Ananda K. Coomaraswami: *ibid.* "I consider Naciketas an opened house" Prof. Rawson. "An open House I think is Naciketas". Prem: "For Naciketas, I think, the Dwelling is open."

If it be asked : In order to be in accord with (the passage) "Knowing and realising the soul born of Brahman" (I. i. 17c.), let the individual soul with the supreme Self as its Self be meant in the passage "*adhyātma-jogādhi-gamena matvā*—realisation attained by meditation upon his Self" (I. ii. 12), and consequently, let the previous portion "Him that is unperceivable" (ibid) also refer to the individual soul. And further let the previous context "Who is not attainable by men even for hearing, whom many though hearing could not know..." (I. ii. 7) also refer to the nature of the purified individual soul. Thus it will follow that this will be in accordance with the Gītā passage:

"Some one sees this which is wonderful :

Some other speaks of this which is wonderful :

Yet some other hears of this which is wonderful :

And even after hearing nobody knows this." (B. G. II. 29) which applies to the purified soul alone.

(We reply) Not so. Though in the mantra *Brahmajajñā...* (I. i. 17c.) on account of this characteristic (*lihgam*) of the individual soul of the form of having birth from Brahman which is mentioned at the beginning, we take the word '*deva*' mentioned at the end as meaning one whose self is the Lord (God), there is no reason for taking the word '*deva*' in the mantra "*Tam durdarśam* (I. ii. 12) as meaning one whose soul is God, since there is no mention of such a characteristic of the individual soul here. Holding this very view, Śrī Rāmānuja has stated under the Sūtra "*Guhām praviṣṭhau*—the two that have entered the Cave" (I. ii, 11). "The entry into the 'Cave' (of the heart) by the Supreme Self is seen (mentioned in the Scripture) "*tam durdarśam* ..... " (K. U. I. ii. 12). In the same manner this mantra has been explained as referring to the Supreme Self by Vyāsārya. But the Supreme Self is indicated by the word *gahvareṣṭham* as one whose body is the nature of the purified soul difficult to be known here mentioned as *gahvara*. But the difference is as follows: In the mantra "*Brahmajajñā...*" (I. i. 17c.) the nature of the purified individual soul

with the Supreme Self as its soul is meant, whereas in the mantra "*Tam durdarśam...*" (I. ii. 12) the nature of the Supreme Self with the individual as its body is referred to. Thus there is no lack of identity in meaning.

I. ii. 14.

Now (Naciketas) asks, in order to get clear knowledge, for instruction regarding the Nature of that (Self) which has to be attained, mentioned as that which is distinct from the result of sacrificial works (*dharma*) in the passages: *adhyāt mayogādhi gamena devam matvā dhīro harṣasōkau jahāti* (I. ii. 12d.); *etacchrutvā samparigṛhya martyaḥ pravṛhya dharṇyam anum etam āpya sa modate modanīyam hi labdhvā...* (I. ii. 13abc); *na hy adhruvaiḥ prāpyate hi dhruvam tat* (I. ii. 10b.); and the nature of the means (to the attainment of that) indicated in the same places by the word '*matvā*' (pondering over) as distinct from *dharma* (sacrificial works) and the attainer indicated as 'courageous' (*dhīraḥ*) in the passage '*dhīro harṣasōkau jahāti*' (I. ii. 12d.) (thus):—

*anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt |  
anyatra bhūtācca bhavyācca yat tat paśyasi tad vada. || 14 ||*

Tell me that which verily thou seest that which is other than the right (*dharma*) other than the non-right (*adharma*) other than this which is done and is not done and other than the past as well as the future.

COMMENTARY:

*anyatra dharmād etc.*

If it be asked: When it is said in the *Śrī Bhāṣya* (I. iv 6) that "(Naciketas) asked again (of Yama) for getting clear knowledge of the nature of the Godhead to be attained and mentioned as the object of meditation in (the passage) '*devam matvā*'" (I. ii. 12) and of the individual soul the attainer, mentioned as one who is to be known in (the passage) '*adhyāt mayogādhi gamena...*' (I. ii. 12), and of the meditation on Brahman mentioned in "*matvā dhīro harṣasōkau jahāti*" (I. ii. 12), how could it be said in contradiction to it that, attainer is

indicated by the word 'dhirah', we reply, not say this. That which is mentioned as that which is to be known (meditated upon) in the passage 'matvā' (I. ii. 12c) and which is signified by the word *ātman* (self), is only that of the purified nature taught in the Prajāpati-Vidyā which is the object of meditation and which is to be attained. Therefore it (passage) also is one which instructs that which is to be attained. Since it is in reality non-different from the attainer, the Bhāṣya words (aforesaid) "*prāptuḥ pratyagātmanasā*" are not in contradiction. Therefore the subsequent Bhāṣya passage "*na jāyate mriyate vā vipaścit* : to begin with (he) teaches the nature of the individual soul who is the attainer in the mantra "the intelligent is neither born nor dies" (I. ii. 18) too is not in contradiction (with this). Verily it cannot be that the nature of the purified (soul) mentioned as the intelligent (*vipaścit*) which is taught in the mantra "The knower is neither born nor dies" (K. U. I. ii. 18), is of the form of the attainer, since that which is taught in the passages "The learned call as the enjoyer the soul together with its body, senses, and mind" : "But the man who has intelligence for charioteer and mind as bridle attains the final end of the path, that Supreme abode of Viṣṇu" (I. ii. 4 and 9) is one who is of the nature of the attainer. And so it is explained in the Śrī Bhāṣya under the Sūtra "Because again of the qualification" (I. ii. 12.)

For the same reason in the Guha (Cave) passage (I. iii. 1) which refers to the identity of the place of residence of both attainable and attainer, it is seen that reference is made (to the individual soul) as *chāyā* which means the non-intelligent, but not as *vipaścit* (intelligent). The meaning therefore is the same as said above. This mantra has been explained by Vyāsārya under the Sūtra (I. iv. 6) "Of the three".

*dharmaḥ : upāyaḥ* : the means

*dharmaḥ anyatra* : different from the well-known means is the meaning

1. Prajāpati Vidyā is in the last part of Chāndogya Up. VIII. describing the instruction of Prajāpati to Indra and Virocana.

*adharmah*: other than *dharma*, means that which is to be attained

*adharmād anyatra*: the result which is different from the well-known results

*asmāt*: by this term is intended the practiser who is kept in mind. The same (person) is the attainer. He indeed it different from the well-known practiser-attainer (viz. he who performs *yagūa* and attains *svarga* etc.) since he is detached from any other ends when practising (yoga), and since at the attainment of the Ultimate End he is of the nature that manifests eight qualities (such as freedom from sin etc.) ;

*kṛtākṛtāt*: done and not done; qualifies means (*dharma*) and others. The meaning is "which is different from means and others which are done and not done and which is different from *dharma* and others, past and future."

Having thus commented upon (this passage) in one way" (Vyāsārya) gives another explanation beginning with "Or else in consideration of the fact that in that case one 'different from' (in the 3rd line) becomes superfluous in as much as the three 'different froms' viz. (1) different from means done and not-done, and past and future; (2) different from results of the same kind and (3) different from this practiser of the same qualification, are sufficient. Now it will be stated: Or else "that which is different from *dharma* and *adharma*" is the question regarding the meditation (*upāsana*), since the meditation is different from the means of the form of merit and demerit (*puṇyapāpa*). By the passage "That which is different from that which is done and not-done" and from the past and future, what is enquired is the attainable (end), that is not conditioned by time (*kālaparicchinna*). The question of the attainer also is implicit in it, since the conscious attainer also is eternal and included in the attainable. It will be said (in the *Śrī Bhāṣya*) that the nature of the attainer is also included in it. What is meant is that the words 'which' and 'that' refer to the triad (the means, attainer and attainable).

If it be said that even according to this view the acceptance of the statement as referring to the two propositions is strained,



because it appears that as the double usage of the word '*anyatra*' appearing at the beginning is co-ordinate (*sāmānādhikaranyā*), even so the subsequent double usage of the same is co-ordinate. If there the particle 'and' (*ca*) was used twice and which is different from *dharma* and *adharma* and which is different from the three times (past, present and future)', then, the natural co-ordination of the word 'different from' used four times subsequently could be ignored. Since therefore there is no reason for rejecting the co-ordination that appears to be in accordance with the method of expression (of this twice-used word *anyatra* at the beginning—*prakrama riti anusāri*), let the portion 'different from *dharma* and different from *adharma*' be one referring to Brahman, the attainable. If it be asked (by any objector of the objector) since the question of the particular means of attainment is to be included here, on account of there being a reply in respect of the means of attainment in the mantra "This self is attainable neither by thinking nor by meditation nor by good deal of hearing (I. ii. 23), the co-ordination of the word '*anyatra*' used four times (*śabdayugadoḥvayasya*) must be rejected, in spite of the absence of the particle 'and' (*ca*); (we reply) No. Because in the reply to only teaching in respect of a particular quality of the attainable, that is, the attainability only through such knowledge as has become of the form of 'Love' (*priti-rūpāpanna*), is seen in the passage "This self is not to be attained through thinking..." (I. ii. 23), and a reply referring chiefly to the means is not seen. (Otherwise) since such a reply as "Nor one whose mind is not quiet could attain this through knowledge" (I. ii. 24). "But who is without knowledge, absent-minded and always impure does not attain that abode" (I. iii. 7) is seen, why should not the question '*anyatra dharma anyatra*', refer to the opposite of the commonly known means.

If it be said that the saying that the means to the attainable is only the knowledge that has become of the nature of love, results in saying that the means must become of the nature of love, (we reply) so let it be. But this would not

lead to the acceptance that the question and the answer have reference chiefly to the means.'

Nor can one accept either the question 'Which is Devadatta's house?', or the answer to it "That is Devadatta's house which has a garden full of many Campaka trees, and with conch, discus and lotus inscribed on the sides of the doorway", as chiefly referring to the garden or the sides of the doorway.

Now therefore that part of the passage "*anyatra dharmād anyatrādharmād*" must be (taken as) one referring only to Brahman, different from the result of *dharma* and *adharmā*, with a view to make the four-times-used word '*anyatra*', co-ordinate.

*Siddhānta* : We reply : It is not seen that the statement "Do inform me of him whom you see to be other than Devadatta" said after the statement that this (man) is not born of Devadatta but of Yajñadatta, is a question that refers through secondary significance to one other than Devadatta's son just as it is a question referring to Yajñadatta who is other than Devadatta. Even so (it is) proper to say that the question *dharmād anyatra* etc. which follows the instruction that (it is) not the result of action, refers to the means of the form of knowledge, that is different from *dharma* but not that the question refers through secondary significance of *dharma*, to Brahman which is different from the result of *dharma*. So also it is determined by co-ordination in the passage '*adharmād anyatra*' that it refers to the means only. But in respect of the following twice-used word '*anyatra*' which signifies that which is different from that which is conditioned by the threefold time it is reasonable to accept that it refers to the attainable alone, rejecting co-ordination because it is impossible that it refers to a means that is not conditioned by the threefold time. When it is said that 'Who (is) the black-tall red-short' there, is co-ordination between black and tall because of lack of contradiction. Likewise there is co-ordination

1. Lit. 'Step' : Ananda K. Coomaraswami says that "A correlation of the three forms" with the "Three strides" of Viṣṇu is maintained throughout our text and must always be borne in mind."

between red and short because of lack of mutual contradiction. But co-ordination is not seen between all the four (i. e., black, tall, red, short), in spite of the absence of the particle 'and' (*ca*). But the words form questions relating to two persons (one who is black and tall and the other who is red and short). Similarly here too since the particle 'and' (*ca*) is not used twice, no "co-ordination" is to be accepted. Or let there be co-ordination as you say. Even then, since according to the second interpretation of the question and reply the means also, like the attainer, is included in the question pertaining to the attainable, the question and reply pertaining to the means and attainer referred to in the Sūtra (I. iv. 6) "the reply and questions are in reference to three things alone" are appropriate and thus there is nothing wrong. Also therefore it is apparent that what is explained in the reply is only the attainable which is mentioned as '*padam*' in the passage "That abode I shall teach you briefly" (I. ii. 15d).

This long discourse is enough. Let us now proceed with the commentary.

## I. ii. 15.

Thus asked (by Naciketas), Death with a view to teach it in detail beginning with "Neither is (one) born nor dies", now to intensify the attention of the hearer introduces the brief exposition revealing the greatness of the Attainable thus:

*sarve vedā yat padam āmananti  
tapānsi sarvāṇi ca yad vadanti |  
yadicchanto brahmācāryam caranti  
tat te padam saṁgrahaṇaḥ bravimi || Omītyatat || 15 ||*

Which abode all the Vedas speak of, which abode all the Āraṇyakas and Upaniṣads mention, desiring which (they) observe brahmācārya (celibacy), that abode I shall briefly teach. This is OM.

## COMMENTARY.

*sarve vedāḥ...*: The word '*pada*' (abode), signifies the nature of the attainable as according to etymological derivation

'*padhyate*' means 'is attained' (*gamyate*). "Which nature all the Vedas directly or indirectly (*paramparayā*) deal with, this is the meaning.

By this the following doubts or hypotheses are replied: Let this upaniṣad like the Prajāpati-Vidyā (Ch. U. VIII.) refer to the nature of the purified individual soul because (i) it is accepted by all that "*Na jāyate mriyate vā vipaścit*" and "*Hantā cenmanyate hantum*" both the mantras (I. ii. 18 and 19) refer to the nature of the purified individual soul, (ii) because the (two) mantras (I. ii. 20) "*aṇoraniyān mahato mahiyān...*" well apply to the individual soul described in it as so subtle as to be capable of entering into all (things) and as omnipresent, by the Smṛti passages "Know that Unperishing by which all this is pervaded" (Gītā II. 17) and "Actionless, unnameable, merely pervading, Unequaled" (?), (iii) because in accordance with the Gītā passage "It is unknowable because subtle it is far and near" (XIII. 15), the passage here "Sitting wanders afar and lying goes all round" (K. U. I. ii. 21), is also compatible with it, (iv) because the mantra (I. ii. 25) "To whom the Brahman and Kṣatriya both become food..." is capable of referring to it in consonance with the (Ūpabrahmaṇa) explanatory passage "The devourer and begetter" (Gītā XIII. 16), (v) because the mantra (I. iii. 9) "He attains the end of the way that Supreme Abode of Viṣṇu" also can have reference to the nature of the purified soul as stated in the Smṛti passages "The second is the transcendent abode of Him whose name is Viṣṇu, meditated upon by Yogins"; "You alone are the Lord, the cause of creation, destruction and existence, and which is the most Supreme Abode (and) nothing else." (vi) because according to the Smṛti (Gītā VIII. 21) "Unmanifest, Imperishable", the mantra "That is the Ultimate Means, that is the Ultimate End" (K. U. I. iii. 11), also can refer to the purified soul, (vii) because according to the Smṛti (Gītā XIII. 27) "The Supreme Lord residing equally in all beings", the Mantra "He Hidden in all beings" (I. iii. 12) can refer reasonably to the nature of the purified soul, (viii)

because according to the *Gītā* (XIII. 27), the mantra "The Lord of the past and future" (*K. U. II. i. 5*) signifies a meaning that can go with the nature of the purified soul since the individual soul alone is indicated as the subject-matter in the context in the mantra (*II. i. 1*) "The senses are extraverted..." through despising outward things, (ix) because even the negative statement 'There is nothing distinct in it here' can be reconciled with the same nature of the individual soul where there is a chance of making distinction, (x) because also the mantra "Just as the wind, the one has pervaded the world" (*II. ii. 10*) which recalls the *Smṛti* text "The differences of the wind which blows uniformly caused by (its passing through) the different holes of the flute is named *śadja* etc., the same is the case with the difference of the Supreme Self (when it enters the things)" can refer possibly to the nature of the purified soul; (xi) because there is nothing incongruous in the mantra "Who makes manifold the One seed". (*Śv. U. V. 12*) having reference to the purified soul since in the *Gītā Bhāṣya* under the passage It has its feet and hands everywhere" (*Gītā XIII. 13*) it has been explained (by Śrī Rāmānuja) that the purified soul that has attained Supreme Equality with Brahman (*parama sāmya*) is the agent of the actions done by hands and feet etc., every where, (xii) because the mantra "There the Sun does not shine" (*K. U. II. ii. 15*) is compatible with the nature of the purified soul on the strength of passages of the *Gītā* "The Sun does not illuminate" (*XV. 6*), and "That light of lights is mentioned as being beyond darkness" (*XIII. 17*); (xiii) because the mantra at the end (*K. U. II. iii. 17*) "One should discriminate Him from one's own body" naturally can refer to the purified soul, and (xiv) because while the whole of this *Upaniṣad* could like the *Prajāpati*-passages (*Ch. U. VIII*) be taken as referring to the purified soul alone, it is quite unnecessary to take the trouble of explaining it as referring to two attainables, namely,

1. Viṣṇu Purāṇa: Vēṅuraṇḍhrādhībhedena bhedaḥ śadjaśāśāṃjātay abhedavyāpīna vāyōstathā' sau paramātmanah.

Variant reading in *Śāṅkara Dīpikā* (*Nirnaya Sagar* ed. p. 125: tasya mahātmanah; *Ānandāśrama* ed. gives the reading *Paramesvarah*.)

the individual soul and the Supreme Self (these above doubts are replied). It may be seen that the statement "That abode I shall teach you briefly" is to the effect that what is dealt with in all the Vedas is going to be taught, and the nature of the purified soul cannot be that which is dealt with in the portions of the Vedas that deal with the nature of the Supreme Self, though the nature of the Supreme Self which is the Inner Ruler (*antaryāmin*) of the purified soul can be dealt with in the portions that deal with the nature of purified soul.

*tapāmsi*: This is explained by Vyāsārya as meaning later portions of the Veda which are chiefly concerned with penances

*yad icchantah*: desiring which

*brahmacaryam*: continence of the form of stay at the Teacher's residence, abstinence from sexual life, etc.

*caranti*: observe

*sangraheṇa*: briefly

It may be noted that since this mantra which is chiefly a statement in respect of the teaching of the attainable, means by implication a praise of *Pranava* (*Om*), there is no incongruity when the Bhāṣya says 'after praising *Pranava*', and (when) the *Śrūtaprahāṣikā* says "after praising as that which indicates the Brahman spoken of in the first three lines (of the mantra) beginning with 'All the Vedas' is the meaning.

What is that (word) which indicates that briefly? The reply is *Om ityetat*: *Om* that is. According to (the *Gītā*) "The mention of Brahman is traditionally spoken of as of three forms. *Om Tat Sat*". *Pranava* is the word that indicates Brahman. It may be noted that since the parts of *Pranava* *akāra* and *makāra* indicate the Supreme Self and individual soul respectively, there is instruction also with regard to the means and the attainer.

## I. ii. 16.

Now he (Yama) praises *Pranava* with the following two mantras :—

*etaddhyevākṣaram Brahma etaddhyevākṣaram param |*  
*etadevākṣaram jñātō yō yadicchati tasya tat || 16 ||*

This very syllable indeed is Brahman; This very syllable is indeed supreme; whoever, knowing this syllable indeed, whatever wants gets it.

## COMMENTARY :

This very syllable is Brahman on account of its being the means of attainment of Brahman, since in accordance with the text "One should meditate on the Transcendent Person with this very name syllable *Om*" (Pr. U. V. 5), this is the object of meditation which leads to realisation of Brahman.

*etadevākṣaram param* : The best among those (words) fit to be muttered and fit to be meditated upon

*etadevākṣaram jñātō* : He who practises this syllable through this practice whatever he desires (of the form) "Let this fruit be attained by me" he realises. This is the meaning.

## I. ii. 17 :

*etadālambanam āreṣṭham etadālambanam param |*  
*etadālambanam jñātō brahmaloke mahiyate || 17 ||*

This is the best support; this is the highest support; knowing this support, one is glorified in the Brahman-world.

## COMMENTARY :

This support means, of the form of OM is the best, better than meditation etc. is to be supplied.

For this reason *Etadālambanam param* : Meditation and others having this as their object are the best. This is the meaning. The meaning of the second half is clear.

## I. ii. 18 :

*na jāyate mriyate vā vipaścin-  
 nāyam kutaścinna babhūva kaścit |  
 ajo nityaḥ śāśvato'yaṁ purāṇo  
 na hanyate hanyamāne śarīre || 18 ||*

The knower is neither born nor dies: he comes from out of nothing nor was he ever born. This birthless, endless, everlasting ancient is not destroyed when the body is destroyed.

## COMMENTARY :

To begin with He (Death) teaches the nature of the individual soul with two mantras. In connection with this the following has been said by Vyāsārya ; These two mantras deal with one subject matter. Since the second (mantra) is only an explanation of "is not destroyed when the body is destroyed", the following mantra (verse. 19) also refers only to individual soul, because in respect of the Supreme Self the world has no idea of his being the killer or the killed. Surely the Supreme Self transcends perception. How could there be any idea of being killed etc., in respect of Him ? The idea of egoism such as the killer and killed as expressed in statements "I kill this", "This seeks to kill me" in embodied souls, is only with reference to the individual soul.

If it be asked : the negation relating to killing is quite reasonable in respect of the supreme Self as there is the negation in "It does not get old through its body getting old", (We reply) True. The negation of change which was suggested by *śāśvata* (subtle ether) dwelling in the body is reasonable. But here the common false notion is referred to and rejected. Surely there is no false notion on the part of any one of his being killed or the killer in respect of the Supreme Self. Therefore there is no place for either assertion or negation (of killer or killed). Also the mantra "Neither is one born nor dies" has the same meaning as that. Therefore



both the mantras refer to the individual soul. Now to the literal meaning :—

*vipaścit* : Being fit to be omniscient. This (being) who is even now free from birth and death. This is the meaning.

*Nāyam kutaścit* : having no cause (*utpādaka*)

*na bahhūva kaścit* : even in old times having no birth in the forms of man etc.,

He gives the reason for the statement " Neither is born nor dies "

*ajāṅ* : having no birth. He then gives the reason for his non-death

*nitya* : having no end. He next gives the reason for his coming out of Nothing as *śāśvata* : eternal. Then he gives the reason for his never having been born as *Purāṇa* : ancient. If it be asked : How could it (the individual soul) be deathless, since its death should necessarily follow on the destruction of its body, due to its dwelling in the body, He (Death) replies :

*na hanyate* : is not destroyed when his body is destroyed  
The meaning is clear.

### I. ii. 19.

The same is explained further.

*hantā cenmanyate hantum katascenmanyate hatam |  
ubhau tau na vijānito nāyam hanti na hanyate. || 19 ||*

If the killer thinks that I shall kill him, and if the killed thinks that he is killed, both these do not know (the nature of the soul). (He) does not kill nor (is the other) killed.

### COMMENTARY :

*hantā cet* : The meaning is if one taking the body for the soul thinks ' I shall kill this '

*katascenmanyate hatam* : the meaning is if one whose body and limbs are cut off, deeming his body as soul, thinks within himself " I am mortally injured "

*ubhau tau na vijānītaḥ* : Both of them do not know, "The nature of the soul" is to be supplied.

*nāyam hanti* : He does not kill. "The soul" is to be supplied.

*na hanyate* : Is not killed. "The nature of the soul" is to be supplied.

It could not be said "How could there be any suggestion and negation of killing etc., in respect of the purified soul taught in the Vedānta, since it may be seen that he himself is the possessor of the body (*kṣetra*), and they (suggestion and negation) could be on account of this very fact (of embodiedness)."

A discussion is carried on in the *Vedānta Sūtras* (II. iii. 18.) touching these two mantras. The objector's view is that "in spite of the scriptural text "The wind, and other (*antarikṣa*)-these are immortal" (*Bṛh U.* II. 3. 3.), which teaches the (immortality of) wind and atmosphere, because there is the scriptural passage, "The ether comes from out of the soul (and) the wind from out of the ether" (*Tait. Up.* II. 1.) indicating the origination of them, their origination is accepted, and because it must be accepted that all things are modifications of Brahman so as to explain (the passage) "from the knowledge of the One the knowledge of all occurs" (taught in the scripture). So also, in spite of there being texts describing individual souls as eternal, as there are texts "He created the individual souls on earth with water" (*Tai. U.* II) "The Lord of creatures (*Prajāpati*) created the creatures," which teach that individual souls are created, one has to accept creation even in respect of the individual souls, with a view to explain "the arising of knowledge of all from the knowledge of One."

Against this (objection) it has been established in the *Vedānta Sūtra* (II. iii. 10) "The soul is not created because of the Scripture (statement), and because of its endlessness, on account of scripture (statement)", that the soul does not originate, since the texts "The knower is neither born nor dies" (*K. U.* I, ii. 18). "The knower and the ignorant are

birthless." (*Sost. Up. I. ii.*) negate origination. And therefore from the scriptures themselves its eternity is known. Nor should one doubt that therefore there will result contradiction to the passage (already quoted) from the texts which teach origination and make the assertion that 'all is known when that One is known', because though its nature is eternal yet it undergoes changes of state of the form of contraction and expansion of knowledge. And thus the text teaching its origination and the statement regarding all knowledge can well be in accord with each other and because the text negating its origination can be reconciled (with it) it as referring to its not having origination of the form of its very nature (substance) undergoing any change.

The difference is this much. There is undoubtedly change of the form of getting into different states in respect of all the three (categories), conscient, inconscient and the Ruler—but then the inconscients have origination of the form of substantial modification, while there is no such origination for the conscients. Their origination, however, is of the form of changes such as expansion and contraction in their characteristic of consciousness. For the Ruler, however, though there is change of state as the Ruler of such (modified) conscients and inconscients, the above mentioned two-fold changes (that happen in respect of inconscients and conscients) do not happen. Therefore the Supreme Self is described as the Eternal in a different sense (than what applies to the individual soul) as mentioned in the passage "Eternal of the eternal" (*K. U. II. ii, 13*). The meaning of the Sūtra has been explained."

If it be as asked whether the origination of the individual soul negated by the text "He is neither born nor dies" is taught in the *Pāṇcarātra* (passage) "From Vāsudeva the individual soul called Saṁkāraṣaṇa is born", (we reply) it cannot be in respect of the jīva ((individual soul)).

Similarly origination of the mind, which is an organ, from the individual soul, that is the agent, which is taught in

the passage "From Saṁkarṣaṇa is born the mind called Pradyumna", cannot happen, because the origination of an organ from the individual soul is contrary to the text which teaches that the mind originates from Brahman : "From this is born breath, mind and all organs" (*Mun. U. ii. 3*). This is the objector's view which is brought forward by the two *Vedānta Sūtras* : "Because of the impossibility of origination" and "Nor the organ from the Agent" (II. ii. 39 and 40), and the Siddhānta view is given by the two *Sūtras* "Or (it) being knowledge and destroyer (*viññānam ca tat ādi ca*) it cannot be refuted" (II. ii. 41) and "Also because of refutation (of jiva-origination)" (II. ii. 42. "Or" means the setting aside of the Pūrvapakṣa view. *Viññānādi* means in the *Sūtra* 'that which is knowledge and [the Eater (destroyer.)'

If it be asked since the word '*ādi*' *ca* being a form according to Lingānuṣāṇa sūtra "*kyanto ghuḥ*," is always masculine, how could this explanation be given? We reply this is not a *ghu*, but a form derived from the root '*ada* : to eat, with suffix meaning the necessary (*āvaśyaka*). Accordingly it can be seen that here is described [Brahma's] causality and its nature as destroyer of the world.

*ādiviññānam* : eater-intelligence means the Supreme Self.

The word 'jīva' mentioned in the passage "The individual soul called Saṁkarṣaṇa is born" means the Supreme Soul who presides over it. When this is so there can be no refutation of the authority of the Śāstra (pāñcarātra).

The notion of birth as applied to God (Supreme Self) means the wearing of a body out of His own free will. Since in the same Pāñcarātra the origination of the jīva is refuted (as in the passage) "He verily is beginningless and endless," there can be no statement contradictory to it. The passage "The individual soul called Saṁkarṣaṇa is born" mentions only the wearing of the individual soul by Saṁkarṣaṇa its

1. *Kyanto ghuḥ* the forms derived from *Ghu* : *da* or *dha* (to give or to bear or to nourish) adding with suffix *ki* (*Pāṇini S. III. 13, 82*) is masculine.

presiding deity, out of His Free Will, as the body. Consequently there is no lack of authoritativeness to Pāñcarātra. This is the meaning of the two *Sūtras*.

If it be asked, like the Sāṃkhya and Pāsupata and other adhikaraṇas should not this adhikaraṇa also be taken as refuting the authority of the Pāñcarātra, we reply that it is not compatible with facts. It is incredible that Bādarāyaṇa who has written the Mahābhārata for expounding the Vedas and who has established in it at many places the authority of the Pāñcarātra, should refute the authority of the Pāñcarātra in the *Brahma Sūtras*. (The statements in the Mahābhārata are) (i) "This has been extracted like ghee from curd from the extensive Epic Mahābhārata of a hundred thousand (verses) using His mind as a churning-rod." (ii) "Just as butter (is) extracted from curd, Brāhmaṇa from bipeds, the Āraṇyaka from the Vedas, and chyle from plants (this Śāstra had been extracted)." (iii) "This is the great Upaniṣad equal to the four Vedas with views similar to Sāṃkhya and Yoga, and is called Pāñcarātra", (iv) "This is beneficial, this is Brahman, this is good without a superior" (v) "Associated with R̥, Yajus and Sāman, as well as Atharvāṅgīra, this very teaching will become the authority indeed." This alone is the instruction (vi) By Brāhmaṇas, Kṣatriyas, Vaiśyas and Sūdras, wearing signs, is (*Mūdhava*) to be adored, worshipped and served; who is sung by Samkarṣaṇa in accordance with *Śāttvata* injunction (Pāñcatātra). (vii) From this, Svayambhuva Manu is going to promulgate the Dharmas.

If it be asked. (i) since similarly in the passages such as "This is the complete truth of the learned Sāṃkhyas, which has been taught by chief ascetics such as Kapila and other accomplished souls, where O best of men there appear no false ideas, where there are very many excellences, with absolute absence of faults", the absence of all faults such as wrong notion is mentioned in the Mahābhārata with regard to the School of Kapila, and (ii) since it is declared

that Nārāyaṇa is the ultimate Object of Sāṃkhya, Yoga Pāśupata and others in passages such as: "O Best among Kings, in all these sciences the Ultimate Object is the Lord Nārāyaṇa according to Scripture and Reasoning;" and (iii) since it is stated in (the passage) "The intelligent authors of the śāstras speak of Him alone" that the authors of these schools (śāstras) also deal with Nārāyaṇa; and (iv) since it is stated in (the passage) "The Sāṃkhya Yoga, Pāñcarātra, the Vedas, Pāśupata, these authorities on the Self should not be destroyed (with the help of reasons)" that all these are authorities on the self, and (v) since according to the example of Pāñcarātra, other schools also are said to be authorities as (in the passage) "all are authorities as this excellent śāstra is", in that *pāda* (V. S. II. ii.) the authority of such scriptures (*āgama*) such as Sāṃkhya, and Pāśupata is not refuted; (we reply) the absence of illusion and deception and others and the having of Nārāyaṇa as the Ultimate Object on the part of the authors of (these) śāstras are common. Against those who however owing to insufficient study not knowing the heart of the propounders of these śāstras, and taking as true only their surface-features, come forward (with objections), the author of the Sūtras granting that the schools of Sāṃkhya and others refer only to those surface-features made the refutation. But the Pāñcarātra school even superficially appears to teach the Supreme Truth, the means and the goal, and since there appears nothing in contradiction with Vedas such as difference between material and efficient causes, it is *wholly authoritative*, and there is no room for doubting the contrary, in respect of any portion of it. This can be seen." This is what Vyāsārya has said (in the *Śrutapraśāṅgika*). Let us now proceed.

#### I. ii. 20.

Thus having clearly expounded the nature of the individual by the preceding two mantras, (now Death) teaches the nature of the Supreme Self who is the self of that (individual soul) (thus):

*anor anīyān' mahato mahīyān  
 ātmasya jantor nihito guhāyām |  
 tām akraśuḥ paśyati vītaśoko  
 Dhātuh prasādān mahīmānam ātmanah. || 20 ||*

Subtler than the subtle, vaster than the vast, the Soul of this creature is put in the Cave (of the heart); Him the greatness<sup>1</sup> of the individual soul the actionless sees, bereft of sorrow, through the grace of the Sustainer.

COMMENTARY:

*anoranīyān* : More subtle than the conscient (soul) which is subtle when compared to all the unconscious things Subtler than that. That is, He is capable of entering into it,

*mahato mahīyān* : Greater than the ether etc., that is, there is nothing not pervaded by it

*asya jantoh* : Of the individual soul spoken of by the earlier two mantras (defining jīva) as 'Neither born nor dies'

*ātmā* : One that enters and controls—this is the meaning.

It is clear therefore that he who is dealt with in this mantra "Subtler than the subtle" is different from the nature of the individual soul, mentioned in the two previous mantras. It should not be presumed that '*asya jantoh*' "of this creature" need not be construed with "self", since it qualifies '*guhā*' meaning the cave of the heart, which requires a possessor (*sambandha(-i) sāpekṣena*), because there is no harm in construing the words '*asya jantoh*' along with something other than the word '*ātmā*', though it is construed with that also, according to the maxim of 'crow's eye' (*kūkākṣi-nyāya*), for in the passage "Cutting the branch at the bottom, he makes the *upaveśa* (a small stick used in the sacrifice)" (P.M.S. IV. ii. 8). The word *mūlataḥ* 'at the bottom taken as going with 'makes an *upaveśā*' while it is taken also as going with

1. cf. Chāṭ. VI. 6, 6; VI. 12, 2; Muṇḍ. U. II. 2, 2.

'cutting, cutting the branch at the bottom, one makes *upaveśa* from the bottom". Besides even though the passage means that It (Brahman) resides in the heart-cave of the *jīva* (individual soul), there results the difference. Indeed there is no use in teaching that the *jīva* (the individual soul) is himself residing in his heart-cave.

If it be asked that the selfmentioned above as one that is placed in the *jīva*'s cave may be the *jīva* himself, because '*asya jantuḥ*' is to be accepted only as referring to its body which is made known by perception and other (sources of knowledge), due to the fact that individual soul who has been described as 'Neither born nor dies' cannot be spoken of as a 'creature (*jantu*)' which means the created. It cannot be held that the subsequent contexts "Who other than myself is fit to know that God who is free from both pleasure and sorrow" (I. ii. 21b.) and "How He is, this who can know" (I. ii. 25b.), which describe the difficulty of knowing, cannot be compatible with the individual soul who always is known as 'I' and as one who possesses agency and enjoyerness etc... because, though he is known by all the world as one who possesses agency etc.,... he could be such as to be difficult to be known as one who is of the nature of Brahman that is to be attained by the Freed, (we reply) No. Because the word '*jantu*' being a synonym for sentient (*cetana*) according to the Lexicon (of Amara Sinha)—"*prāṇī ts cetano janmī jantu-janya satīdānah*"—can signify the individual soul, and the pronominal '*asya*' can be taken to refer to the individual soul, spoken of in the previous context and so should not be taken to mean the body known through perception and other (sources of knowledge). And since as stated in the (passages) "This Self is in my inner heart, smaller than corn, barley or mustard or millet or their kernal, this self (is) in my inner heart greater than the earth, greater than the sky, greater than Heaven, greater than these worlds" (Ch. U. III. 14. 3), the extreme subtilty and vastness, are qualities of the Supreme Self, there can be no doubt that what is described in this mantra "Subtler than the subtle..." is the Supreme Self.



If it be asked since in the *Śrī Bhāṣya* under the Sūtra "Not the individual soul because of incompatibility" (I. i, 17), the state of being intelligent mentioned in the mantra "With Brahman the intelligent" (Tait. U) is said to be the unique characteristic of Brahman, the mantra the "intelligent is neither born nor dies" may be construed as referring to the Supreme Self. Whilst it is so, there is no resort to the difficulty in explaining the question and answer "Different from dharma" (I. ii. 14) as referring to two attainables, and the mantra "neither born nor dies" as referring to the nature of the attainable individual soul and the present context "subtler than the subtle" as dealing with the Supreme Self; we reply No. Because it is necessary, to reject the primary meaning (*mukhyārtha*) of the word 'Intelligent', as otherwise the negatation of 'killing' etc., would be irrelevant, therefore the mantras the "intelligent neither is born nor dies..." and "If the killer thinks to kill..." on the one hand and the mantra in this context namely 'subtler than the subtle...' on the other hand, cannot refer to the same topic.

The rest will be clarified later on.

*tam* : such a Supreme Self

*akratuḥ* : Actionless, remaining without performing any Kāmya action, action done for getting any result.

*dhātuh* : of the Supreme Self who supports

*prasādāt* : due to the Grace

*ātmanah mahimānam* : One that brings about greatness to the soul; that is the self who is the cause of manifesting the qualities such as omniscience etc., of the individual soul - that is the Supreme Self.

*yadā paśyati* : When one sees

*vitasoka* : bereft of sorrow. Then one becomes bereft of sorrow.

In the *Dyubhāṣyadhikaraṇa* (*Śrī Bhāṣya* I, iii. 1) introducing the portion of the mantra "When one sees the Lord

distinct and pleased" (Svet. U. iv. 7), the *Bhāṣya* (Śrī Rāmanuja) makes the following comment: "When this (self) sees the Lord of all, as distinct from himself and pleased and also (sees) the Lord's greatness of the form of control over all existence, then he becomes bereft of sorrow". Following that the meaning here may also be "He who sees also the Supreme Self's greatness of the form of control over all existence, becomes bereft of sorrow."

Or else the construction may be: (he) becomes bereft of sorrow due to the Grace of the Supporter, since it may be seen there is the Smṛti—passage of. "*Acyuta* (He who falls not nor permits others falling) is pleased with him, when He is pleased there is banishment of sorrow".

When the reading (of the Upaniṣad text) is as follows: *akratum pāyati dhātuh prasādāt mahimānam idam : akratum* means void of superiority and inferiority due to action

*dhātuh* : of the Lord.

1. ii. 21.

Death shows that the truth of the Supreme Self on account of Its being fully transcendent is difficult of being grasped by one who is lacking the Grace of the Lord which is described (in the previous mantra) as the Grace of the Supporter:

*āsino dūram vrajati sayāno yāti sarvataḥ !*

*kastam madāmadam devam madanyo jñātum arhati. 1*

Sitting he goes afar, lying down he moves everywhere. Who except me can know Him the God free from pleasure and unpleasure.

COMMENTARY:

*āsino dūram...*: Sitting...What is meant here is that functions such as sitting and going afar which ordinarily to be appear contradictory elsewhere, can be present in Him through the individual souls whose Self He is.<sup>1</sup>

1. cf. Itā. U. 4 and 5.

has tam Who Him who remains between (is free from) the pairs of opposite qualities such as pleasure and unpleasantness, who can know except a person like me who is favoured with the Grace of the Supreme Self. This is the meaning.

## I. II. 22.

*anātram anavasthau anavasthitaḥ |*

*mahāntam vidhūm śāntānām matvā dhīro na loṣṭhī. | 22 |*

Contemplating upon the Self, bodiless but always established in transitory bodies, possessing vast powers, the brave (intelligent) one does not grieve.

## COMMENTARY :

*anātram* Without a body brought about by actions,

*anavasthau* transitory

*anavasthitaḥ* being eternally established

*mahāntam vidhūm* : possessing vast powers. Meditating upon the Self (as described above) the intelligent (man) does not grieve.

## I. II. 23.

Death shows the means of attaining that (Supreme) Self :

*nityamātmaṁ prapannas labhya*

*namadheyā na bahunā śrutena |*

*jan āstāvā vṛqāś tava labhya*

*śāntaś cātmā vṛqāś tavaś cātmā. | 23 |*

This Self is attainable neither by thinking nor by meditation nor by good deal of hearing. Whom He (hears) by that very person is He attainable. To him this Self reveals His form.

## COMMENTARY :

*prapannas* ... Since here it is only reasonable to render the word *prapannas* as means, thinking, and since there is no other word for *prapannas* which means teaching being named as the cause of attainment, and since this is explained

by Vyāsa (author of the Śrautasūtra) in this manner alone, *pratyakṣa* means thinking.

*atmā* : The Supreme Self

*yam* : which practiser

*vyatī* : chooses

*tena labhya* : By the person sought by Him, is attainable. The state of being sought after by Him (the Lord), can only be in respect of a person who is His Beloved. To be His Beloved can happen only to one who loves Him (alone). Therefore the Love of God on the part of the practiser creates love of him on the part of God and thus it becomes the cause of the attainment of Him. This is the meaning.

*tena atma* : To him, to that practiser, the Supreme Self

*tena* : *svatī*, His nature (form)

*vyatī* : reveals. The meaning is (He) gives Himself.

The *atma* is the meaning when the reading is *vyatī*.

### I. II 24.

Now Death teaches certain functions (dharma) as subsidiaries to meditation that leads to the attainment of the Supreme Self :

*nivṛtā dūṣarītā nāsto nāsmṛtā* |

*nāntamāno vāpi prajñānam āpnuṣāt* | 24 |

No one who has not abstained from bad deeds, attains This through knowledge, nor he who is not free (from desire, anger and others) nor one who is not self recollected, nor one who has not controlled his mind.

### COMMENTARY :

*dūṣarītā nivṛtā* : One who has not withdrawn from seducing other's wives and stealing other's properties

1. English. *svatī* : *svatī* : of, RV. V. 74.4. Some writers like K. Coomaraswami and Dr. S. K. Malita write "It hardly appears that any doctrine of 'Grace' is necessarily involved." But it appears to the writer here that it is inescapable.

*adānīś* : one whose passions of desire and anger have not subsided.

*anmāhīś* : one whose mind is not attentive due to distractions by manifold activities

*adāntamānasaś* : one whose mind is not restrained

*anam* : The Supreme Self

*prākāśane* : through knowledge

*apāsyāt* : will not attain. This is the meaning.

It is quite proper to enjoin abstention from evil deeds, and others as the subsidiaries of the meditation, though all these are *paraśārtha* (i. e. there are already injunctions prescribing abstention from all these things, the transgression of which will result in sinfulness); just as there is prohibition (negative injunction) "One should not speak falsehood" which, though a *paraśārtha*, is again prescribed in the context of the Darśapūrṇamāsa-sacrifices as a subsidiary to them.

Now therefore if one, transgressing this negative injunction, which is a *paraśārtha* (that which when transgressed result in sinfulness to that person), wants to perform correctly the meditation on the Supreme Self, then to that one, the meditation will not bear fruit, since this subsidiary is not acted upon. This is the meaning.

#### I. II. 20.

*yoṣṭo brāhmaṇo ca kṣatriyaṃ ca yācī bhūtvāś cānamāḥ |  
mātyor aśryaśāntamānam ka itthā veda yatre am. || 25 ||*

To Whom the brāhmaṇa and kṣatriya both become fond, to Whom Death is curry spice, this, (Person) who knows as to how He is ?

#### COMMENTARY :

*brāhmaṇo ca kṣatriyaṃ* : means the whole world of the forms of movables and immovables through secondary significance, the primary meaning being the two castes brāhmaṇa and kṣatriya.

*yoṣṭo yācī bhūtvāś* : means by whom it is destroyed

*parāṇa mityaḥ upasamāhṛtaḥ* : for whom Death is helper in eating of others while he (Death) himself is eaten

*uṣaḥ* : He, the Supreme Self, that destroys all the movables and the immovables,

*ahā* *gata* in which manner He is, that is how He is that manner who knows

*ātmāna* (so as to be able to express it) it is this. This is the meaning

If it be asked what is there to illustrate taking the words 'brahmas' and 'kṣatriya' to mean the entire world consisting of the moving and unmoving we shall explain. —

When it is said that brāhmanas and kṣatriyas are food, it is necessary that the word 'adana' (food) should through its secondary significance mean enjoyableness or destructibility, since the entire brāhmanas and kṣatriyas cannot be literally food to any body. There is not indeed any individual self or Supreme Self who is the eater of only the brāhmanas and kṣatriyas or destroyer of them alone

If it be objected that this can be an injunction prescribing the destruction of brāhmanas and kṣatriyas for the sake of meditation though He is the destroyer of all, just as in the passage "He is Lord of all these worlds which are beyond Heaven" *Antarādhītya vidyā* (Ch. Up. II.) only overlordship in respect of a particular world is being taught for the sake of meditation though the Supreme Self is the Lord of all worlds. Not so, because, when that, this is not a context of meditation. Therefore it is proper that the mention of the brāhmanas and kṣatriyas should refer by secondary meaning to the moving and the unmoving. This is said by the author of the *Vaṇḍita Sūtras*. "The eater, because of the mention of moving and unmoving" (I. 1. 9)

If it be asked, even so, how is it that the word 'Parā' is taken to sign a secondary destructibility (since even the attribution of secondary significance to a word must be based upon a particular quality and not on a general one). Indeed in the

sentence "This pupil is fire" by the word 'fire' the substance-ness is not denoted unlike the golden colour and other qualities (which are recalled to mind). For this reason is the Adhvaryu's command (*prasa*) (P.M.S. III 6: "Let the Hot's cup come forward, also the Brahman's cup, the Udgāt's cup, the Yajamāna's cup" where the word *adpātrodā* because of the plural, is to be taken as referring to many, it is so accepted (in the Pūrva Mimāṃsā) through the secondary significance as referring only the group (of four) of Udgāt's priests, and not as referring to the common characteristic of *ṛtviks* who are *sintva*. Similarly, here also, though *Brāhma* and *Kṣātra* cannot be what are primarily signified by 'food', yet it is only reasonable to take them through secondary significance as things edible or enjoyable and not as destructible, which is a remote meaning, and which will make the sentence refer to the Supreme Self, the destroyer of the mobile and Immobile creatures.

We reply, even if the quality of destructibility is a general one (*sādhāranyāśra*), even then, it is ~~not~~ reasonable to accept it as being referred to through secondary significance, since it accords with the remainder of the passage "For whom Death is *curry-spice*".

If it be asked since the word 'food' provides 'curry-spice', according to the primary significance of that word (*śabdo*) the particular characteristic of being enjoyable alone must be accepted as indicated by 'through secondary significance and the latter term 'curry-spice' may be taken as meaning "that which does not obstruct". Therefore "He who enjoys *brah* *magas* and *kṣatriyas* and to whom Death is no obstruction to this enjoyment" is that which is dealt with in this mantra. And then, *ya* can only be the additional soul shared or by it to the subject matter of this mantra.

An objection that the passage is with the two lines of the poem without which the other thing does not prove.

It is said that the passage is with the two lines of the poem without which the other thing does not prove. It is said that the passage is with the two lines of the poem without which the other thing does not prove.

The reply is: (If so) there will result the total rejection of the relation that is indicated between Death who is spoken of metaphorically as 'curry-spice' and brāhmanas and kṣatriyas, who are metaphorically spoken of as 'food', as between card and rice. If it be said that (it means) 'to Whom brāhmanas and kṣatriyas are enjoyable and to Whom Death is no obstructor' then indeed no relationship between Death on the one hand and the brāhmanas and kṣatriyas on the other hand, could be discerned. Therefore though the word 'curry-spice' is relatively a subsequent term in relation to the word 'food' (in this passage), it must be taken to mean only the particular thing which helps eating other things whilst it is also eaten up (along with them) rejecting the general meaning (of being not an obstructor). Consequently, according to the word 'curry-spice' occurring later in the same sentence the word 'food' also should signify in a secondary sense destructibility alone. It is decided in the *Ativādhikāraṇa* (I. ii. 2) that it is only correct to accept a sense that is indicated by another word occurring in the same sentence in preference to what is particularly indicated by the consideration of the word in question alone, because there is economy of intellectual activity (*buddhīlāghatvam*) and because it harmonizes the other parts of the passage (in question). Enough of this discussion that spreads like tender leaves on a branch (*śākhā pātrāṇi*).

*This concludes the Second Valli  
of the First Adhyāya  
of the Kathopanishad.*



## THIRD VALLI

L III. 1.

*jitam jñāntam subhāntam loka-*  
*guhām praviṣṭam parama parārdhe |*  
*chāyāntam 'brahmacide vadanti*  
*pañcāgneya ye ca tripiṇḍitāḥ. || 1 ||*

Knowers of Brahman who have five-āres, and who have studied the three anuvākas (beginning with *nyam oḥ sa yaḥ pavate*) speak of shade and sunshine, which drink Rta and which have entered the cave in the most supreme excellent place in the world of good deeds.

## COMMENTARY:

If the Brahman is difficult of knowing as was stated in the last mantra (I. ii. 28. d.) "Who knows this as it is?", one cannot understand where and how He is and so we cannot meditate on Him. To Naciketas who thought thus, (Death) shows by two mantras that since the meditator and the meditated upon have entered the same cave (of the heart) and so the Supreme Self can be easily meditated upon, we can therefore meditate on Him.

*jitam jñāntam*: *rita*: the inevitable result of action which is spoken of as truth (*satya*), *jñāntam*: enjoying

*subhāntam loka-* existing in this very world which is attainable through good deeds

*parama*: in the most supreme ether

*parārdhe*: means the ultimate number; fit for it is *parārdha*. That means the excellent, existing in such a heart-ether (*ātmā* *śāśvata*)

*chāyāntam*: indicates through secondary significance the ignorant and the intelligent. The idea in mentioning the individual soul as ignorant is this. There may be a doubt

that if the seeker and the attained are dwell in the same cave and they are not separated they are attained and attained - the attainment cannot be said to be existing in the body, which is metaphorically spoken of as a chariot. In the attainment of That (attainable Brahman), as the thing that is approached with the help of the chariot cannot indeed be in the chariot itself. This doubt need not be. Though the attainable Supreme Self is there (within the body) since - account - being enshrouded in the ignorance of the form of action, due to the will of the Supreme Self, as stated in the *Vedānta Sūtra* (III ii. 4) - "Hidden on account of the Will of the Transcendent", the attainment of the form of the experience of Him is lacking. Therefore there is no incongruity in saying that the individual soul and the Supreme Self, seeker and the attainable, dwell in the same cave, which is within the body, covered by the metaphorical chariot.

Journalists. Those who need to pull through  
the identity of the five men.

transliterated. This has been already explained.

Examination results: Each hardware of Brahman speak of to the meeting. Some women (those who have worshipped served) the five fires and mastered in them Rudras (another, have an ability to describe such a transcendental fact as you agree and transcendental are publications going with the full work of Brahman.

That the mantra refers to the real, the individual soul and transcendent Self, is said in the Vedānta Sūtra. The two that have entered the cave are souls. It is to be noted (ii) since there cannot happen the state of being an enjoyer of action mentioned in this mantra, that is drinking Itta, by the Supreme Self, it is clear from an examination of results of practice, more sensitive than good or bad actions through good deeds and demerit factors as a cause, are responsible for the

"...the day, Verano the night" (P. B. & U. ...)

transcendent Brahman which is omnipresent, (iii) since the descriptions (in this mantra) as shade and sunshine (*chāyā* and *bhāṣa*) that is non-luminous and luminous, are not consistent if referred to the individual soul and the Supreme Self; (iv) since if the reference is to the intellect (*buddhi*) and *jīva* (the individual soul), all these (different views) will harmonize, and (v) since indeed the use of the word *prāntas* with reference to the organs of enjoyment of fruits of actions can be explained by taking it as an agent through secondary significance, it is only proper to hold that this mantra refers to *buddhi* (intellect) and the *jīva* (individual soul):—

We reply :— There is no room for the doubt raised by you since in the *sūtra* (I. ii. 11) " Both entered the cave, the same question has been raised and answered in the following manner : " When there is (dual) number mentioned and one of them determined and the second requires determination, it is only reasonable to decide it as belonging to the same genus (*jāti*) as the former, ~~since~~ there is parsimony of thought, ~~where~~ the genus already known is adopted and the particular alone is to be determined. If, on the other hand, it is said to be a thing of a different genus the ~~is~~ heaviness (*garvānam*) of thought, due to requiring two ideas, one of the genus and the other of the particular. Even in common usage in the statements such as " The second to cow is to be sought ", it is said to be ~~so~~ <sup>the same</sup> ~~as~~ <sup>as the first</sup>. Consequently the second to the individual soul who is defined by us through its characteristic of detaching *kita*, is to be determined to be the Supreme Self ~~alone~~ who belongs to the same genus as the individual soul, being ~~consequent~~ <sup>consequent</sup>.

Since if the Supreme Self being the causal agent can be spoken of as one of the two who ~~have~~ <sup>have</sup> ~~the~~ <sup>the</sup> ~~same~~ <sup>same</sup> ~~genus~~ <sup>genus</sup> *buddhi*, is neither an independent agent nor a causal one the word *prāntas* ' The one who drinks can in no way be denied. ' ~~Since it is possible that the omnipresent Brahman does exist even in the world that is attained through good deeds, since for the entering into the Cave also~~

happened to (the Brahman) who in this very context is mentioned as having entered into the Cave "Gūḍhitas gajvareṇham" K. U. (I. II. 12b), and since (v) the word "Chāyāśāpa" can indicate the a-little-knower and the All-knower, this mantra refers only to the individual soul and the Supreme Self.

Further the doubt that "became according to Pratyakhye Brāhmaṇa (beginning with) the passage "Of them two the one enters the sweet Nippa (Mund. U. III. 1) refers to the suttas, the mantra Dūḥ" referred the two birds (Mund. U. III. 1) refers to the Intellect and soul (and) because in the aditharaya containing the Sūtra (V. E. III in 34) "This much for the sake of meditation", this mantra is said to bear the same meaning as the mantra "The two birds", this mantra has also to refer to the intellect and soul, is cleared by the author in the Vedānta Sūtra himself by the words (I. II. 1) "The two that have entered the Cave are souls". Besides the entering into the Cave on the part of the individual souls, is stated to be due to the instrumentality or conditioning by intellect. Its co-mention as entering the Cave with the intellect which itself has entered into the Cave is not valid. Though in respect of gold that has become heavier due to being taken along with its base (sambhūta) the statement "gold is heavier" is reasonable yet such statements as "The gold and the base are heavier", are not made. For this reason according to the opponent's view the explanation given to this mantra in consonance with the Sūtra Gūḍha praveśha. (I. II. 1) is not reasonable. For, though according to the scriptural passage "With the form of Jiva (soul) entering into" (Ch. U. VI. 3. 8), the Supreme Self enters with the form of the soul (jiva), yet it does not enter (in His own nature), as Supreme Self. The mention of the Supreme Self and individual soul as the two that have entered the Cave cannot be correct. Indeed though one can say that Brahman is a sam-jñā (i.e. one who is caught up in the net of births and deaths) and that the Brahman is caught up in another's net (i.e. the net of the individual soul) and that the Brahman is



Which is the bridge of sacrifices, which changelike is the supreme Brahman, the fearless shore for those who intend crossing (the sameāric ocean) which is to be attained by Nāciketas (fire), that let us be able to meditate upon.

#### COMMENTARY:

yajñasāṅgāḥ : which is our bridge, that is the sameāric ocean that is the granter of fruits of sacrifice (karma)

ijānāśam : Of those that have performed sacrifices : (this is) a form with the suffix āśam (Pāṇini III. 2. 106)

anāram Brahma yajñam : changelike supreme Brahman

abhayaṁ tīrṣṇāśam śāram : to those who intend to cross the sameāric ocean the shore, firm and fearless.

Nāciketasahamāhi : The meaning is that we are able to meditate upon that which is attainable through Nāciketa-fire. *ahamāhi* : this is a case of first conjugation, *asāḥ*, according to Vedic exceptional rules (*vyatyaya*).

This part of the Mantra has been explained by the Śrī Bhāṣyakāra (Śrī Rāmānuja) in this very manner.

Therefore one need not be afraid that it is difficult to meditate upon.

#### I. III. 3.

The following (mantra) beginning with "Know the Self as the occupant of the chariot" teaches the nature of the attainer, with a view to instruct the requirements for the attainment of the supreme abode of Viṣṇu, which is the farther end (terminus) of the road of sameāra.

ātmanā rathinā viddhi bhūvan ratham eva ha

buddhim ta abhūti viddhi manas pragraham eva ha 13

1. cf. Ch. U. VII. 4. 4 Ya ātma ta eva ha ; Br. U. IV. 4. 21 ; Mān. U. II. 2. 10 ; RV. X. 62. 14

Know the self as the occupant of the chariot, the body as the chariot itself, know the intellect (*buddhi*) to be the charioteer and the mind (*manas*) as the reins.

# COMMENTARY :

*Atmanam vettiṣṭam* : Him who presides over the body know as the occupant of the chariot

*śarīram.....* : Know this body itself is the chariot

*buddhim* : Since the activities of the body are dependant upon or due to determination called *buddhi* (intellect), the nature of being a charioteer (is attributed) to it. This is the idea.

*pragrahaḥ* : reins (or bridle, *raśanā*)

## I. III. 4.

*Indriyāṇi hayān āhur viśayān t. tv gocarān |*

*Atmaprīṣṭamanopayuktam bhoktety āhur manīṣiṇaḥ || 4 ||*

(The intelligent) speak of the senses as the horses, their objects as their fields: (and they) speak of the soul along with its body, senses and the mind, as the enjoyer (*bhoktā*).

# COMMENTARY :

*Indriyāṇi hayān āhur* : the intelligent speak of the senses as the horses; the meaning is clear.

*viśayān t. tv gocarān* : *t. tv* : in respect of the senses which are expressed by the metaphor of horses. *gocarān* : as the paths (rands) : know the sense-objects of the sound etc. to be these. This is the meaning.

Now (Death) shows as a quite\* well-known fact that in the absence of its body, senses, mind and intellect which are metaphorically referred to as chariot, charioteer, horses and reins, there is no agency on the part of the inactive self who is

metaphorically spoken of as the rider is the chariot in respect of actions, both mundane and scriptural, of the form of movement

**Atmanaspa.** The word (Atman) refers to the body. The word *manas* refers through secondary significance also to the intellect, which in its effect, *manas* is the previous *manas* *buddhi* is mentioned as the charioteer

**śloka** One who is the agent as well as enjoyer of experiences. The idea is that the pure self has neither agency nor enjoyment.

I m 3 and 4

Now (10) speaks of the purpose of the metaphor of chariot etc. in respect of the soul. etc. in the following two śloka

ye tu vishānānān bhavati yadānā manasā nādā  
karyendriyāni vadyāni tadādvā na śārathak ॥ 5

ye tu vishānānān bhavati yadānā manasā nādā  
karyendriyāni vadyāni tadādvā na śārathak ॥ 5

For him who always remains (guṇāt) with his mind unconcentrated, his senses become uncontrollable just as wild horses for the charioteer. But for him who is ever (guṇāt) with his mind concentrated, his senses become controllable just as trained horses for the charioteer. (are controllable)

### COMMENTARY

In this world indeed to one who has got a good charioteer and reins, the horses become obedient. In the same manner only when the intellect and mind metaphorically spoken of as charioteer and bridle are good (trained and disciplined), the senses, metaphorically spoken of as horses become obedient and not otherwise



## 1. III. 7 and 8

With the following two mantras (Death) reveals the effects of subjugating or non-subjugating the senses mentioned as horses.

yas tu anjñānā bhavaty  
amanashah sadā budhīḥ |  
na so tat padam āpuoti  
na samāram cādhigacchati : 7 :

yas tu vijñānānā bhavaty  
amanashah sadā budhīḥ |  
so tu tat padam āpuoti  
yasmād bhūyo na fāsyate : 8 :

He who remains ignorant, always absent-minded and impure, he does not attain that abode but gets more entangled in *samsāra*. But he who becomes intelligent and vigilant (in mind) and pure attains that abode, as he is not born again.

## COMMENTARY :

*amanashah* : he whose mind is unsubjugated etc.

*budhīḥ* : impure for the same reason because of his constant inclination towards thinking evil. This is the meaning.

*samāram na cādhigacchati* : the meaning is that not only is there the failure to attain the desired abode but on the contrary it leads to the same dense jungle of *samsāra*.

## 1. III. 9

He (Death) concludes answering the question (viz. Which that abode?).

ajñānābhrāto yas tu  
manohragrahastu narah |  
nādhigacchati tat padam  
tat tīrtham paramam padam : 9 :

But that man who has not intellect as elephant and is led as bridle, he attains the supreme abode of *Vijaya*, which is the goal of the path.

## COMMENTARY :

*vijñāna...* : The meaning is that he who has a trained intellect and mind attains the nature of the Supreme Self which is the end of the path of *samādhi*.

Now those among body and others, metaphorically spoken of as chariot and others for the sake of controlling, as to which are relatively more important than others in respect of controlling, are being mentioned in the following two mantras.

1. in 10 and 11.

*indriyabhyas paraḥ by arthā*

*arthabhyas ca param manas :*

*manasa tu paraḥ buddhir*

*buddher ātmā mahān paraḥ || 10 ||*

*mahatā param avyaktaṁ*

*avyaktā paramatā paraḥ*

*paramā ca param brahmā*

*at ātmyā at paraḥ parā || 11 ||*

The objects are more important than the organs, and more important indeed than the objects is the mind (*manas*), and more important than the mind is the *buddhi* (intellect), and more important than the *buddhi* is the Great soul.

More important than the Great (soul) is the unmanifest (*śūnya*), more important than the unmanifest is the *paramā* (person). More important than the *paramā* there is nothing. It is the ultimate (parama) in the means. It is the final goal.

## COMMENTARY :

The meaning of these two mantras has been stated by Bhagavān Rāmānuja in his *Bhāṣya* under the *Anandāśādhā* (I. iv. 1). The text of the *Sri Bhāṣya* is as follows —

"It thereupon proceeds to declare which of the different things enumerated and compared to a chariot, and so on, occupy a superior position to the others in so far, namely, as

1. Vallabha's translation of the passage is given here. Vallabha has stated here 'things', it should be 'things'.

they are that which require to be controlled - more important than the senses are the objects', and so on. More important than the senses - compared to the horses, - are the objects - compared to roads - because even a man who generally controls his senses finds it difficult to master them in presence of their objects; more important than the objects is the mind - compared to the reins because when the mind inclines towards the objects even the non-proximity to the latter does not make much difference; more important than the mind (*manas*) is the intellect (*buddhi*) compared to the charioteer - because in the absence of decision (which is the characteristic quality of *buddhi*) the mind also has little power; more important than the intellect again is the (individual) self, for that self is the agent whom the intellect serves. And as this is subject to the wisher of the self, the text characterises it as the Great (self). Superior to the self again is the body, compared to the chariot, for all activity whereby the individual self strives to bring about what is of advantage to itself depends on the body. And more important finally than the body is the highest Person, the inner Ruler and Self of all - the term and goal of the journey of the individual soul, for the activities of all the beings enumerated depend on the wishes of that highest Self. As the universal inner Ruler of that self brings about the meditation of the Devotee also; for the *Śrīra* (II. 10, 41) expressly declares that the activity of the individual soul depends on the Supreme Person. He alone is the Ultimate means for accomplishing the meditation upon that which is to be made amenable (*vatiharyat*) and that which is to be attained ultimately; hence the text says - 'More important than the Person there is nothing - it is the Ultimate means. It is the final goal'.

1. Whereas in Taittiriya's translation, 'More important than the senses are the objects' has been substituted as 'More important than the senses are the objects'.

2. The sentence has been modified in this translation, as Taittiriya's translation.

3. One is entitled to the Right, and is entitled to the place as Taittiriya's.

Analogously scripture, in the *Antaryāmi Brāhmaṇa*, at first declares that the highest Self within witnesses and rules over thing, and thereupon negates the existence of any further ruling principle: "There is no other over but He" (1). Similarly in the *Bhagavad Gītā*: "The abode, the agent, the various senses, the different and manifold functions, and fifth the Divinity (i. e. the highest Person)" (XVIII, 14). The Divinity meant here is the Highest Person, *paramatma*, because of the *Gītā*-statement: "I dwell within the heart of all, memory, perception; *apohā* (absence of consciousness)" (XV, 15); and making *Iti* sensible means complete surrender to Him, as stated in "The Lord dwells in the heart of all creatures as 'mounted on a machine (body), capping them to a wheel and turned by' His *Māyā*. Surrender unto Him alone with all your being, *arjuna*..." (Bk. G. XVIII, 20).

## I HL 12

*na prabhavati* *śūdrāḥ* *gūḍhā* *loka* *na* *prabhavati*,

*dr̥ṣṭa* *te* *agryā*; *śūdrāyā* *sūtrā* *naya* *sūtramadarśibhīḥ* | 12 |

This person residing in all beings as their Self does not shine being hidden (by His *Māyā*), but (He) is perceived by those subtle seeing men with their intellects one-pointed and subtle.

## COMMENTARY:

*śūdrāḥ* : hidden; because of being hidden by the *māyā* of triple qualities.

*na prabhavati* : does not shine, (as he is) to those who have not controlled both their inner and outer sense-organs.

*agryāyā* : being one-pointed, that is having no outer or inner activities.

*sūtramadarśibhīḥ* : by those experienced in perceiving intuitively.

*dr̥ṣṭa* : is seen, this is the meaning.

1. Bk. G. translation is ours. And the sentence is modified by us.

2. Bk. G. translation is ours. And the sentence is modified by us.

3. Bk. G. trans. is modified to suit Śrī Rāmānuja's meaning.

*yacched vā manasi prajñāś tad yacchejjñāne ātmani  
jñānam ātmani mahati niyacchet tad yacchet chānta ātmani* (TS)

The intelligent (man) must integrate his speech with mind, integrate the mind with the intellect in the soul, integrate the intellect with the soul that is great, (and) integrate the soul with the quiet self.

#### COMMENTARY:

Now He (Death) shows the manner of making one's inner and outer organs actionless, and manner of knowing the nature of the individual soul mentioned in the mantra (M. U. I. ii. 12) "through attaining the Yoga of one's inner self".

*yacched*: In respect of this mantra Śrī Rāmānjan has stated as follows: "The following describes the manner of controlling the senses, metaphorically described as horses and others. *yacched upāmanasī* (One) must integrate one's speech with one's mind, that is, place one's organs of speech etc., and the organs of sense in the mind. The objective case after the noun *vā* is omitted according to the (Pāṇinian) rule *supān vā* (VII. i. 39). The locative case in *manasi* is lengthened according to Vedic exception. *tad yacched jñāne ātmani* *śānta*: that mind one should integrate with the intellect. *Jñāna* here indicates intellect mentioned before. *jñāne ātmani*: there are two locatives which are not coordinate (*vyadhikarṇa*). The meaning is: with the intellect that is in the soul. *Jñānam ātmani mahati niyacchet* (one) should integrate (one's) intellect with the soul that is great and agent. *Tad yacchet chānta ātmani*: That agent one should integrate with the Supreme Self, the unswerving Ruler of all. The neuter 'let' is according to Vedic exception. That state belonging to *Vijñāna* is to be attained by such an occupant of the chariot (the body). This is the meaning."

The above passage in the Śrī Rāmānjan has been explained by the author of the *Śrīmadopaniṣad* as follows:  
"Integration of speech with mind means making (speech)

indifferent towards activities that are contrary to the mind. Integration of mind with intellect means making mind not in accord with the decisions of the intellect. Intellect is of the form of decision that the objects are unfavourable (*Asya*). The integration of that intellect with the soul means impelling the intellect towards the soul with a view to perceive it as something that has to be sought after. Quiescent means the state of being always opposed to the waves of desire. Integration of the soul that is great (*mahat*) with the quiescent self means the consciousness of its being subservient to that (Supreme) Self."

Since the word *Ātman* is masculine the word must be used as such, but it is used (as the *Bhāṣya* says) in the neuter according to Vedic exception.

If it be asked that the statement in the *Bhāṣya* that the two locatives *jñāne Ātmani* are not co-ordinate, (and that) the meaning is that (one) should integrate (the mind) with the intellect which is the soul—is not correct, since the qualification 'which is the soul' serves no purpose, there being no knowledge which is not in the soul. It cannot be stated that in some this much is said that one should integrate that with the intellect (that is, 'in the mantra the word *Ātmani* is omitted), there is a possibility of mistaking this *Ātma* for the nature of the soul (*Ātma-svarūpa* or *dharma-bhūta-jñāna*); therefore it is said (in the mantra) *jñāne Ātmani*, intellect which is the soul, because it (delusion) will get stronger by taking them i. e. *jñāne* and *Ātmani* as co-ordinate words. Verily the word *Ātmani* cannot exclude the acception of *jñāne* taken only of *jñāne* to be the soul. Nor can it be said that the meaning of the *Bhāṣya* 'which is the soul' is that which is in the soul in the relation of cognition and cognized (*vijāno-vijāno-ādhyatma-sambandha*), that is *jñāne Ātman* means *jñāne* that has the soul as its object; since thus it serves the purpose of distinguishing this from the substantive consciousness there is no fault of purposelessness; because then the *Ātma* passage "*jñāne-Ātmani mahatī nitya*" becomes superfluous, this meaning is already implicit. We reply: This

is what Rāmānuja means. In the statement " *śaś yataś* *śāśne śāśane* " the locative ' *śāśane* ' has the meaning of the cognized (*vīṣaya*). And that knowledge of the soul (i.e., with a soul as its object is of the form ' the soul is that which is to be sought after '. All others are to be renounced. And this means that this knowledge which is of the form of decision that the objects are to be renounced, is clear from the *Śrutapratāpāśā*. The integration of the soul which is great, of such knowledge that is of the form of decision to seek after the soul and renounce all else that are other than that, means to direct the consciousness to turn towards the purpose of seeing the soul alone, which is the object to be sought after. This is also clear from the *Śrutapratāpāśā*. Since thus both the passages have their respective purposes, there is no room for doubting that they are superfluous as maintained by you (the objector).

1. Hi. 14.

*utthiṣṭha jagrata prapya varān nibodhata* (  
*keśasya dhārā nāśā duratyayā*  
*dūr gam paṭhas tat kavya vādanti* : 14)

Rise up! Be awake! Approach superiors (and) learn! 'The knife edge is sharp and difficult to walk on. The learned speak of this path as difficult to attain.

# COMMENTARY

Having thus instructed the manner of attracting (Him), He (Death) now calls the attention of the well-equipped persons (*adhikāri puruṣaḥ*) :—

*utthiṣṭha* : Rise Up : become inclined towards the knowledge of the Self

*jagrata* : Be awake : bring about destruction of the sleep of ignorance

*varān prapya* : approaching great teachers

*nibodhata* : learn the truth of the Self. Or else

*varān prapya* : obtaining boons from the Godhead who has been well-meditated upon, or from those that know the

books, such as those mentioned in the passage "You will correctly understand the real nature of God".

*śāntaka*: learn the nature of the Self that is to be known. The intention is that one should not be indifferent to the knowledge of the Self.

*śāntayā*: knowers

*sat*: the truth of the Self

*durgam pathak*: as the difficult path

*śāntā*: speak of. For what reason? for the reason the truth of the Self is

*śāntayā śāntā*: edge of a particular weapon

*śāntā*: sharp

*śāntayā*: difficult to walk upon.

What is meant here is that just as he who walks on a knife-edge has to lose his life if there is least inattention (on his part), even so at the time of knowing the nature of the Self if there is committed the blunder of inattention there happens loss of one's self.

I. III. 15.

*śāntam asparham arūpam avyayam.*

*śāntāraṇam nityam agantvātma ca yat*

*anādyanantam mahatāḥ param dhruvam*

*śāntayā tan mṛtyumukhāt pramucyate* || 16 ||

Having perceived that (Self) which is eternally soundless, touchless, colourless, imperishable and tasteless, odourless, and beginningless and endless, and higher than the great (soul), fixed, one gets released from the mouth of death.

COMMENTARY:

Now He (Death) concludes here (with this mantra). The word 'eternally' goes with every one of the adjectives, viz. soundless, etc. For the same reason of being soundless, etc. It is imperishable like time (*kāla*). It means having no diminution of parts.



*mahatāḥ* : the soul. With the word *mahatāḥ* reference is made to the individual mentioned in the previous mantra (KU. I. iii. 13) *ātmāni mahatāḥ nityachetāḥ*.

*dhruvam* Fixed (immutable)

*nidāya* Having perceived, i.e. having contacted (God) through the meditation of the form similar to perception

*mṛtyumukhāt* : from the mouth of Death, means from the terrible *śmaśāna*.

I. iii. 16.

*Nāciketam upābhyāsam Mṛtyupretān amātaṁ* |  
*satvā brūtā ca modhātī brāhmaṇaḥ mahipate* || 16 ||

Having spoken or heard this eternal story (*vidyā*) of Naciketas told by Death, the intelligent is glorified in the world of Brahman.

COMMENTARY :

To conclude : *Nāciketam*. This *vidyā* (*upābhyāsam*) received by Naciketas

*Mṛtyupretam* : taught by Death, that is, Death is only the teacher and not the author (of this *vidyā*). Therefore

*amātanam* eternal. The meaning is being of non human origin, it is eternal because of uninterrupted transmission (of this instruction)

I. iii. 17.

*yo itam parameṣṭh gūḥyāt brūvyaḥ brāhmaṇasamāgī* |  
*pratyakṣā brāddhātūḥ vā tad ānanyāya kalpate*

*tad ānanyāya kalpate* || 17 ||

If one who (purified) makes this extreme esoteric heard in an assembly of Brāhmaṇas or at the time of Śrāddha (then) that is capable of granting infinite fruits.

COMMENTARY :

*brāhmaṇasamāgī* in the assembly of Brāhmaṇas.

This concludes the Third Valli of the First Adhyāya of the Kathopanishad.



*ahait dhrīṣṭ* etc: The meaning is someone sees the self that is inward (*pratyaṣṭam ātmānam*). The *Parasmaipada* is Vedic usage. The same is the reason for the use of the Imperfect tense instead of the Present tense.

*śakṣaḥ*: eye; refers to or stands for all the sense-organs. This (*śrīṣṭaśakṣaḥ* etc.) means one seeking after liberation with all his sense-organs withdrawn from their respective objects.

## 11. 1 2.

*parācaḥ hāmān anuyanti hāṭṭa*

*to mtyor yanti vitatasya pāṇam*

*atha dhrīṣṭ amṛtatvam viditvā*

*dhrūvam adhrūvāḥ iha na pararthayanti : 2 |*

The immature follow the outward objects of desire. They get into the noose of the omnipotent Death. But the intelligent knowing the immortality, the everlasting, seek not (for anything) among the transitory (objects) here.

## COMMENTARY:

*hāṭṭa*: those of small intelligence

*parācaḥ hāmān*: outward objects of desire alone

*anuyanti*: know

*to mtyor...*: They get bound in the wide snare; or else the meaning is that they fall into the noose of mine (Death) whose authority is unquestioned everywhere

*atha*: the word 'atha' (then) means taking up a different aspect of the present topic

*dhrīṣṭ*: the intelligent

*dhrūvam amṛtatvam viditvā*: knowing the everlasting immortality in the inner self alone

*iha*: here in this world of existence

1. *anuyanti* is rendered as *anuyachanti* by R.R. But in so edition as we have the reading *anuyachanti*, follow, which is better than the commentator's reading.

addressed : among the transitory (objects)

no *prarthayante* hanker after nothing. What is meant is one who has known the truth of the inner self has to abandon everything else. It must be noted here that since the I-ness (*aham'tva*) of all the individuals has reference to the Supreme Self and consequently the Supreme Self is denoted primarily by 'I' (*aham*) He (the Supreme Self) has the (quality of) Selfness (*satyatva*)

## II. 4.3.

*yam rūpam rasam gandham totāṁ sparśam ca matthendā  
śaśvato vijānāti hin atra parisiṣyate | etad vai tat | 3 |*

With regard to this by which alone one perceives colours, tastes, smells, sounds and touch on account of contact between two what remains there ? This verily is That.

### COMMENTARY :

*matthendā* : the particular pleasures brought about by union

*yam śaśvato vijānāti* : the meaning is by which this means alone one knows completely (i.e. without remainder). The idea is that the sense-organs which reveal colour and others are able to do their functions only when permitted by Him as is (the passage) " Him, the light of lights, the Gods adore " (Br. 2.9. 15 to 16.)

*hin atra parisiṣyate* : The idea is what is there that is not revealed by Him

*etad vai tat* : This is That. The supreme abode which was already mentioned as that which is the attainable is This alone, that is, the nature of the Supreme Self which is denoted in this mantra.

## II. 4.4.

*madbuddhā jāgaritāntakā ca ubhāv yadnirvṛttau  
madbuddhā vibhram dāmadnam matēd dhīvo na bhavati | 4 |*



as *śūta* of *śūpaṇṭa* : him even though a desc. of bad actions one should not despise. The word *jugupṣat* is stated to mean despise under the *Sūtra* (*Pūṣṭi* 11.1.80.) "which enjoins the employment of the suffix 'an' after the three roots *gṛh*, *ti* and *hi*". The Ablative case *atāt* is in accordance with the *Vārtika* under 11.11.80.

*mad vai tat* : the meaning is as explained before.

H. 1. 2.

*yaj pātum tāpaṁ sūtam adbhyaḥ pātum aśyats* :  
*guhāṁ pravīṣya tiṣṭhantaṁ ye bhūtabhir vyapādyata* :

*mad vai tat* : 2 :

Who was born first from waters, that Brahman first born out of will (*tāpaṁ*) residing after entering into cave (of the heart) with the elements, Him who even. This is indeed That.

COMMENTARY:

*yaj* : who

*adbhyaḥ* : from waters ; as stated in *Manu* "First He created waters alone. In them he cast his seed. That became the golden egg brilliant like the Sun. Brahman the grandfather of all the worlds himself, was born from It". This *adbhyaḥ* is in the Ablative case (*apādāna* : *Pāṇini* 2. iv. 34.)

*pātum* : before individual creation (or particular creation, *vyapāda*)

*yaj aśyats* : who was born

*mad* : Him

*tāpaṁ pātum sūtam* : first born out of their will, alone as stated in the scriptural text (*Tait. Nār.* 19.) "That divinity greater than all the worlds, Rudra, the chaser out of the diseases of *asphoṭa*, the unlimited omniscient (*maharṣi*) saw Brahman, the first among the Gods, while being born before the creation of anything else."

*guhāṁ pravīṣya tiṣṭhantaṁ* : having entered the cave of the heart and established (himself) there.

*bhūtabhīḥ* : with the elements, that is, having body, sense-organs and inner organs etc.—such a Brahman, the four-faced

*vyapśyate* : He saw with the benediction "This must be the creator of the world".

*etad vai tat* : This indeed is That : (this) has already been explained.

## IV. 3.

*yā prāṇena sambhavyatī Aditiḥ devatāmayaḥ |*  
*guhāṇa pravṛtīya tiṣṭhantī yā bhūtabhīḥ vyaśyate |*

*etad vai tat* : 7 :

Which *Aditi* (eater) remains with breath possessing many sense-organs (*devatāmayaḥ*) remaining in the cave after entering into it : (and) which (*Aditi*) is born with elements. This indeed is that.

## COMMENTARY :

This mantra has been commented upon by Śrī Rāmānuja under the *Vedānta Sūtra* (I. 1. 11.) "The two have entered the Cave". To quote the *Bhāṣya* : "*Aditi* means *śūro* (the etymology being) he who eats (sati) the fruits of actions. *Prāṇena sambhavyatī* : remains with the breath ; *devatāmayaḥ* : having enjoyments dependant upon the sense-organs. *Guhāṇa pravṛtīya tiṣṭhantī* : residing in the hole in the lotus of the heart ; *bhūtabhīḥ vyaśyate* : having contact with elements earth etc., is born with the manifold forms of gods and others."

*etad vai tat* : This indeed is that, that is, *tat* : That. This means that this is one which has That as its self. It may be noted that since in this very context in the passage (KU. I. 1. 17.) "the word *devam* was explained as meaning that which has the Supreme Self as its self, since in the *Gītā* passage elucidating this scriptural passage (XIII. 2.) *hato jñāna* etc. : know me also as the knower of the body" the word *mām* has been explained by Śrī Rāmānuja himself to mean *madātma-kām* : that which has me as its self, and since just as the word indicating the inseparable quality is capable of denoting the substance, even so the word indicating a substance having

inseparable attributes also is well known as capable of denoting (signifying) its quality, therefore the explanation of the word 'tat' (that) as meaning that which has that as its self is appropriate.

## II. 1. 2.

aranyas nibhite jñtavedaḥ garbhaḥ ita nibhite garbhiniḥ |  
 diva diva idya jagrvadbhīḥ havismadbhīḥ manuṣyabhīḥ  
 agniḥ | tat tat tat tat

Fire, called Jñtaveda, is placed in the two aranyas adorable day by day by devoted men with oblations, kept carefully like fetus in the womb by pregnant women. This indeed is That.

## COMMENTARY:

aranyas : Fire that is in the two aranyas

garbhaḥ ita... : Like the fetus carefully kept (protected) by pregnant woman, with food and drink. This goes with the preceding nibhite : is placed.

diva diva : day by day

jagrvadbhīḥ : by the wakeful that is not inattentive

havismadbhīḥ : such as offer oblations like ghee etc.

idyaḥ : fit to be praised by such Rikvis

agniḥ : Fire, one who takes (preludes) to the forefront.

This is to be construed as going with (placed in the aranyas).

tat tat : This nature of Agni indeed

at : is that which has Brahman mentioned before as tat

Ull.

## II. 1. 3.

yataḥ anantaḥ śrīṣṭam yatra ca garabhaḥ |  
 tam devāḥ sarve arpitāḥ tad a nātyeti haḥanaḥ |

tad vai tat || 3 ||

From which rises the Sun and where he sets : in Him all the gods are set. That nobody can transgress. This indeed is That.

ŚR. Y. II. 1. 3. : SV. 2. 3. : KH. II. 1. 3.



## COUNTY

१०४४ From which Brahmas the Sun came and to which he merges

Am. death ... The meaning is that all the gods are established in that Self.

ted a *śāyati* *śāyati* : tat : That Brahman, the Self of all, nobody transgresses, since it is like (one's own) shadow that cannot be jumped over. This is the idea.

U: see: emphasize the point.

and not for: this has been already explained.

## 1110

and make the centre of the circle the centre of the circle. The  
method is very simple and the result is very good. 10

This same indeed which is here is yonder. The same that is yonder is here. From death to death none be who can here as if there is any difference.

## Conclusions

It is to be doubted that since it is not possible for the Supreme Self to be the Self of all for the self is that which is experienced as possessing 'I-ness' that is 'I', and that self is experienced as absent from other places (in such statements as 'I am here alone'), how can such a self be the self of all things at all places and at all times? The reply is as follows:

and even which truth of the Supreme Self

the here in this world is experienced as "I" and therefore is the Self

And now, that very same

concrete to the self of all those that exist in the other worlds. Consequently there is no difference in self. This is the meaning. To elucidate further the question here can be considered in two ways: (i) whether the experience that I am here & now which has been stated as opposed to the Supreme Self being the self of all things at all places and times, is that of those who know the truth of the Supreme Self or (ii) that of

those who do not (know). Not the first (view), since there cannot be such an experience on their part as 'I am here alone'. On the other hand, their experience is of that Being as in all things as stated in the passage "I was the Manu and the Sun". Not the second view, for the experience of the *jñān*-knowers of the truth being limited to them, the individual souls alone, their experiences having reference to their being absent at other places cannot contradict the Supreme Self being the self of all things, He being not grasped by them.

*mṛtyaḥ... : ātmā* : In this supreme Self

*ātmānaḥ* : as if there is difference

*yaḥ jñānī* : who sees

*ātma* : He

*mṛtyam āśnati* : goes from *ātmānaḥ* to *ātmānaḥ*. This is the meaning.

## II. 1. 11.

*manasā vedam āptavyam naba nāśati bhikṣavaḥ |*

*mṛtyaḥ ca mṛtyam gacchati ya īha nāśato jayati | 11 |*

This is to be attained by the mind alone. *Manasā* no difference whatever here. From death to death he goes who sees here as if there is difference.

## COMMENTARY :

If it be asked how is this truth of the Supreme Self that is the self of all, attainable by us, He (Death) replies :

*ātmā* : The nature of the Self

*manasā vedam* : graspable by the purified mind alone. This is the meaning. The same thing already mentioned he repeats for the sake of emphasis. *ya īha ste* : the meaning is clear.

## II. 1. 12.

*anugrahaṁ śreyaḥ paropamāṇam ātmanā tīkṣṇatā |*

*śreyaḥ śāśvatahavyam na kato vijagadāntaḥ śatam tat | 12 |*







as one. He himself the group of things of today and the group of things of tomorrow the group of things that exist in the same time, all these have been as well. This is the meaning.

and upan: This indeed is That (the meaning) as before.

11. 1. 14

yathodahat durg vyāpam parvataḥ vidhāt  
 evam dharmān pṛthak pṛthak ite anāvidhāt || 14 ||

As the water rained on the top of the mountain flows on all sides of the hills, even so one who sees dharmas differently runs after them alone

COMMENTARY:

Just as the rain water showered on the top of the mountain flows on the adjacent hillsides falling down in cascades, being scattered, so also, one who perceives the status of being adherents of the Hindu ruler of gods and of men, who belong to the Supreme Self, as those that pertain to different substances, fall into the abyss of *saṁsāra* after the manner of the fall of mountain-dharmas. This is the meaning.

11. 1. 15

yathodahat durg vyāpam parvataḥ vidhāt  
 evam eva vyāpam durg vyāpam vidhāt || 15 ||

Just as pure water poured into pure water remains the same even so because this soul of the intelligent meditates, O Ganga etc.

COMMENTARY:

He (Death) speaks of the result of knowing all as having One Self.

yathodahat, etc.: Just as pure water mixed with pure water remains like this alone, that is in no way different, even so

vyāpam eva. Of the intelligent one that preceding meditation

**Atmā**: the soul becoming pure on account of the knowledge of the Supreme Self

**bhavati**: becomes similar to the Pure Supreme Self. This is the meaning

**Gautama**: O Gautama! He (Death) addresses him (Naciketas) as O Gautama, out of gladness, indicating the greatness of the Attainable

*This concludes the First Valli of the Second Adhyāya  
of the  
Kāthopanishad.*

## FIFTH VALLI

II. II. 1.

*param dīkṣatādāram ajayāvatbrahmanāḥ |*

*anāthāya na locati vimuktāś ca vimucyate . atad vai tat || 1 ||*

There is the City with eleven gates of the un-  
derstood mind. One discriminating this  
does not grieve (the) being free gets freed. This  
indeed is That.

**Commentary:**

**Param**: There is the city and the body with eleven  
gates or going out which are of the form of eleven organs

**ajayā**: of the soul that suffers no change of the kinds of  
sufferings etc.

**brahmanāḥ** having his mind uncrooked, that is,  
straight-minded; that is, capable of discrimination

Just as the city is distinct from its organs, so also the  
body becomes distinctly known from its self. The idea is that  
the indiscriminating person the body itself is the soul.  
(That is he suffers from *dehātmetābhāva*)

**anāthāya** knowing distinctly

**na locati** does not grieve. The meaning is he is free  
from grief, desire etc. which are related to the body





*śaśvatī śāśvatī*. in the Summer, śāśvatī. There in. In other words, the brilliant.

*Vāyū*. The wind : *varāyati* : *varāṇa* one who *antaridhātā*. *antaridhā śāśvatī* : That which is in the atmosphere

*ātma vidyāt*. The Hot; priest or the Fire who is in the sky.

*ātithi āvāpāt* : the guest that has come to the house,

*apāt*. One that resides in men as their self

*varāṇat* : One that resides similarly in those above men, that is the Gods,

*śāśvat*. One that resides in the World of Truth (*Satyamajal* of Brahman)

*vyomaśat*. *Vyoma* means the celestial sky. The individual 'soul' that is there also

*ajāta*. water-born

*prajāta*. earth-born

*prajāta* and *ajāta*, i.e., the Sverga and other worlds born into being by actions. Or else, born of the air which is mentioned here as *prajā* is a symbol of its long-lastingness.

*ajāta* is water-born

All these are *śāśvat* that is are of the nature of the Brahman which is unlimited Truth. This is the meaning

H. H. S.

*śāśvatī śāśvatī śāśvatī śāśvatī śāśvatī śāśvatī śāśvatī śāśvatī śāśvatī śāśvatī*

(Brahman) which the priest and priestess have the *śāśvatī*. The *śāśvatī* is *śāśvatī* upon which *śāśvatī* sitting is the *śāśvatī*.

*śāśvatī śāśvatī*

The *śāśvatī* *śāśvatī* of the heart of all lifts the *śāśvatī* upwards and throws the *śāśvatī* downwards.

*śāśvatī śāśvatī* : sitting in the middle of the heart, *śāśvatī*



No man whatsoever lives by *prāṇa* or by *apāna* ;  
but all live by something other on which these two  
depend.

## COMMENTARY :

(Death) here speaks of His greatness in being the cause of  
the breathing of all creatures :

*na prāṇas* .

Who is that another by whom they live ! The reply is  
*yaṁan etas upārita :* On whom these two depend, that  
on which the very functionings (*jīvanam*) of *prāṇa* and *apāna*  
depend on that very same depend the lives of all else. This is  
the idea. The rest of the mantra is clear.

## II. II. 8.

(Death) says I shall again teach you the Brahman, the  
most secret and eternal.

*hanta te idam pravakṣyāmi guhyam brahman aṁśatman :*  
*prajñātmakam prāṇa ātma bhāvaḥ Gaustama 8 :*

O Gaustama : surely I shall teach you now the secret  
eternal Brahman and what the soul becomes after  
departure.

## COMMENTARY :

*hanta* : designation indicating wonder.

(1) *yaṁan etas idam* : The soul after departure, that is  
after liberation

*prajñātmakam* : of what nature it becomes

*prajñā* : that nature

*pravakṣyāmi* : Once again, to you making liberation unobscured  
by desire and others (and therefore) so for the instruction,  
I shall teach, this is the meaning

## II. II. 7.

(Death) explains now as to what is meant by "hanta te"  
in the previous mantra which has reference to a particular  
person :



# COMMENTARY

*supra* : What the individual souls are saying

*idam idam* : This is a form with the suffix *agant* it means willing and willing again and again or successively. But this word does not mean sacred objects such as some view mentioned in the sacred hymns A C 11, 12 etc. This meaning is clearly seen in the Sri Sahya and the Sriyogodhita under the subchapter "Sadhya" (11 to 12)

*idam* : That very same which is the person creating according to his personal desire willing and willing.

*idam* : effulgent revealing (objects)

*idam* : That itself, that is, not dependent upon anything else

*idam idam* : that itself is the Immortal

He is spoken of as Immortal. The rest (of the mantra) is clear. It may be noted that though those that are eternally free, *anantya*, are also immortal, yet because they are not independent. That is, their immortality is dependent upon the Divine Grace as it is the emphasis and expression that since the *anantya* is not independent. This enables the recitation of the view that the finite soul and the Divine Lord are *anantya* because of the existence of any *anantya*, thus the word *anantya* here means only the Unconditioned Immortal Person.

## 11 H 9

Observe once again further that the One Self is the 'I' of all beings with a view to emphasize that fact since it is difficult to comprehend.

*idam idam idam idam idam*

*idam idam idam idam idam*

*idam idam idam idam idam*

*idam idam idam idam idam*

Just as the one fire having entered the world has become each where form is present, so ever, the

even so the one inner self of all beings has its presence in every form and outside.

#### COMMENTARY:

*Ātmā* Just as the one element fire on account of its presence in everything due to duplication, having entered the world with its colour

*rūpam rūpam* in every form, that is, in all material things. Duplication means *vipak* (pervasion in all that belong to that class or genus)

*pratirūpam* one with its form engraved in each. It may be noted that since on account of the element fire being mixed with all the material forms it is one with its form present every where, he is *pratirūpam* (in every form).

Similarly being One alone, the Supreme Self is with this His form as *atyāyāmin* is present in every form

*labhī* as : He pervades them outside too. *labhī* is the *atyāyāmin*.

#### II. II. 10.

Death gives another instance :

*Vāyor yathaike bhāvanam parideho*

*rūpam rūpam pratirūpam labhī*

*atyāyāmin*

*rūpam rūpam pratirūpam labhī* as II. 10.

Just as the one air having entered the world has become such whose form is present in every form, even so, the one inner self of all beings has its presence in every form and outside.

#### COMMENTARY:

The meaning is same as that of the previous mantra.

#### II. II. 11

He (Death) then teaches by means of an example that though there is no difference between the Supreme Self and the individual soul as soul, still the defects (of the individual souls) do not touch Him.

Sārya yathā sarvabhūtaṃ catur  
na līpate cākṣuṣe bāhyadṛṣṭvā |  
etān tathā sarvabhūtānātmanā  
na līpate bhānduḥ śāstrān bāhyat | 11 |

Just as the sun is the eye of all the world but is not sullied by the eye-defects which are outside, even so the one finer Self of all beings is not smeared by the griefs of the world, He being outside them.

## COMMENTARY :

Sārya yathā... Just as the Sun though within the eye as its divinity, according to the Scriptural passages " This (Sun) with his rays is established in this (eye)" " The Sun becoming the eye entered the eye-ball ", is not touched by the impurities that have come out (of it), even so the Supreme Self though residing in all souls, is not touched by the defects that are in them since He is beyond everything other than Himself, on account of His unconditioned unique Nature of being free from all āśrava.

## II. II. 12.

etān tathā sarvabhūtānātmanā  
na līpate cākṣuṣe bāhyadṛṣṭvā |  
etān tathā sarvabhūtānātmanā  
na līpate bhānduḥ śāstrān bāhyat | 12 |

That One controller, the Inner Self of all beings, who makes one seed manifold, Him residing in the soul, those intelligent ones who see, to those there is eternal bliss (felicity), to none others.

## COMMENTARY :

etān One who has neither an equal nor superior  
tathā tathā, viz. He who has it is I seen or else it means  
one who has the universe at His command as stated in the  
passage " The world rejoices at His will " Or else  
means that He is at the command of His devotees as stated





The learners think the supreme bliss as it to be  
 perfect and as it is to that. How can I know  
 that. Does it shine? Does it shine from within too?

COMMENTARY

*paramahansa* tat : That transcendent Brahman, the  
 Supreme Self of the nature of Supreme Bliss

*paramahansa* like myrobalan fruit on the palm of  
 the hand

*paramahansa* : Those with accomplished Yoga, like you,  
 think. That is persons, like you, are able to perceive

*katham* How can I who is incapable of perceiving can  
 know the Brahman of others?

Does it shine having rays of light even then does it  
 shine indistinctly due to mixture of some other light (such as  
 of the Sun or of other luminaries)?

II. 17

*paramahansa* tat : That transcendent Brahman, the

Supreme Self of the nature of Supreme Bliss

*paramahansa* like myrobalan fruit on the palm of

the hand

Those who are different and not the same and who  
 are in different states, like you, can the  
 Brahman shine? Does it shine from within, with  
 the light of their vision?

COMMENTARY

*paramahansa* tat : That transcendent Brahman, the  
 Supreme Self of the nature of Supreme Bliss  
 like myrobalan fruit on the palm of the hand  
 like you, with accomplished Yoga, the nature of the Brahman is beyond  
 doubt. To know Brahman, one must be pure and  
 the Supreme Self and that only shines directly with the  
 luminous transcending all

This mantra has been explained under the Vedānta Sūtra "B. 4.1.) "Because of seeing light" with the following commentary: "There is one the light of Him that is measured with the rest of them, the light which eclipses all other lights, and is the cause of all other lights and helps them to shine. And this is the meaning of the mantra. The first half of the mantra states that the light eclipses the other lights. The meaning of the first quarter of the second half (of the mantra) is stated (that) it is that which is the cause of the other lights, *anubhāṅga* shining after; by this is indicated the cause-effect relation (between Him and other lights). The idea is that the unfailing antecedent-consequent relation is indeed the cause-effect relation. The meaning of the fourth quarter (of the mantra) is stated to be 'helps others to shine'. This meaning is supported by the passage "Having whom high the Sun shines" (16. 2.). In the same work (Śaṅkara's) there is seen another interpretation which is as follows. The first half means that if and when His effulgent Light is perceived all other luminaries get eclipsed; the third quarter means that He is the efficient cause, that is, when the luminaries come into existence He helps the material-cause substances of these luminaries. The fourth quarter means that He helps the luminaries even after they have come into existence by giving them through His own act independent the power to perform their functions as the rays of the sun (causing) help the rays of the sun.

Others say that the third quarter means that the material world has no separate appearance (bhāṅga) from that of the Brahman which is (its) substrate. But this is not correct, because though the active suffix (*kar*) meaning agent in the word (*bhāṅga*) can somehow be explained in spite of there being no difference (between action and agent), as in the statement "The knowledge of the disciple shines" (16. 2.).

1. The word *others* here refers to the luminaries.

word *anubhū* " (shines after) is wrong, for when Yajñadatta stands having no action of going apart from the action of Devadatta, we have not seen any one making the statement that Yajñadatta follows Devadatta who goes.

If it be said that we have seen the statement that the iron burns after the fire (there), No. The statement is not accepted as a correct one, if it is intended to convey that idea by one who already knows that the iron has no separate agency of the action 'burning'.

If it be said: that the meaning accepted by you that 'if and when His Light is perceived the luminaries get eclipsed' is not appropriate, since the liberated ones who have got the conception of His Light, yet perceive other luminaries, and therefore in their cases there is no eclipsing which means the non perception due to commingling of identical natures, (we reply) this question has reference only to bond souls (*baddhāt*).

It is said that it cannot be the case, since there is no perception of others by bond souls (see reply). No. Arjuna and others had the vision of Him and they were bond souls. The fact is that the liberated ones do not think, just as in comparison with Kāśha, bond ones are bad poets or no poets at all. The meaning of the first half (of the mantra) (there) is "That Brahman, therefore has the Form of the Supreme Self." The statement "That hides the other lights" also implies the same.

This same idea is contained in the second half of the mantra, where it says that the knowledge of existence and the capacity to witness are functions by the other luminaries require the *ātma*, 'the Supreme Self. That it is to be seen' there is no uncertainty here.

The legendary Sanskrit text of the present text and Sanskrit text have been printed from the original Sanskrit text of the original text.

Devadattagameśa kṛtyatīrthatāgaminīśāstrikāya śāstrikāya  
Yajñadatta-gacchastam...



The *Shūkye* passage is as follows: 'The pippal tree called *Somaśra* which the scriptures describe as having its roots above and branches below and eternal.' The scriptural passages are "This eternal pippal tree has its roots above and branches below (*K. U. II. III. 1.*) and "He who knows exactly the tree with its roots above and branches below (*Tait. Ār. I. II. 3.*) The state of being with its roots above is on account of beginning with the fourfaced Brahman, who is above the seven worlds, being the first Cause, and its having branches below is on account of ending with earth-dwelling men, cattle, beasts, worms, insects, birds and trees. Now he shows that Brahman is different from that. This mantra has already been explained. (*K. U. II. II. 3.*)

## II. III. 2

yad idam loke jagat sarvam

prāṇa ejati nihantam |

mahad bhayam vajram adyatam

śrīmad vishnu smṛtiḥ 2 : 1

All this world whatsoever existing in the hitherto and emanating from it trembles with extreme fear as if from the uplifted thunder-bolt. Those know this become immortal.

## COMMENTARY:

*Yad idam... adyatam*: This part of the mantra has been commented upon by Śrī Rāmānuja under the *Vedānta Sūtra* 'Nāmaparā' (II. III. 40). Introducing this mantra he has said: "There is mention in the Śruti of trembling due to great fear of Him of the entire world, that is of all creatures residing in the person of the size of the thumb, who is here mentioned as Death (*Prāṇa*), having emanated from Him. The meaning is that the entire world trembles with great fear as if there is the uplifted Vajra with the feeling as to what would happen if His command is disobeyed. *Mahad, bhayam, vajram, adyatam* these Nominatives have the sense of Abiatives, since the meaning is the same as *bhayād asyāgād apyate* (*K. U. II. III. 3.*)"

This *Bhaya* is elucidated in the *Antargrihastika* thus: "The verb 'trembling' is supplied on account of the *Locative* case *prāṇa* is in the *Locative* case... Where fear is 'fear' has emanated." The author of the *Bhaya* (Śrī Rāmānuja) mentions that the *Bhaya* because of the context, He Himself is the source... *Bhayanam* is explained as *bhayanam*, i.e. a trembling, for the root is *ay*: *bhayanam*: to tremble. Trembling here means the performance of one's own actions for fear of evil effects... On account of fear caused by the Supreme Person as if by the uplifted *Vajra*-weapon, the whole world trembles. This is the meaning. Here, in this mantra, it may be noted that the four words *Mahad*, *Bhayanam*, *Vajram*, *Udayanam* in the Nominative case have the sense of Ablatives. The first two words in the Nominative case having Ablative sense indicate fear, the latter two words indicate the Brahman, called *Breath*, the cause of fear.

But some explain this mantra also as follows—*Bhayanam* means *etiological* that of which one is afraid. That is that which causes fear. Like the uplifted highly fearful *Vajra*, the Supreme Self herein called *Breath* makes everything tremble. The verb *ajati* has here the cause—*may*.

*Yat tad* : The meaning is clear, it is *supreme* according to the meaning unexplained in the *prastāvanā* with the *Sūtra* "For the same reason *Breath*—*ata eva prāṇa*" (I. 14) the word *prāṇa* refers to Supreme Brahman alone. On this point there is no controversy between the several schools.

## II. 2. 2

*bhayaḥ ayaṁ gñe tapati bhayaḥ indre tapati bhayaḥ* ;

*bhayaḥ indre ca Vāye ca Mṛtyor dhāvatī paśyannam* || 3 ||

For fear of Him fire burns, for fear of Him the Sun heats, for fear of Him Indra, Vāyu, and Death the folk run.

1 The *locative* is the *qualitative* in *Sarvopadāya*.

## COMMENTARY :

*dhāvaṁ* : the root *dhava* : to go, when referring to Indra and other (god)s indicates their respective functions. The rest of the mantra is clear

II. III. 4.

*the end attained buddham prāh barivasya viśvamev .  
tataḥ sargeṣu lokeshu barivatsyā kalpate 4 \**

If one before the body gets loosened here is not able to know (Him), then he becomes liable to take body in the created worlds.

## COMMENTARY :

*barivasya viśvamev prāh* : before the falling apart of the body *viśvamev viśvamevāt* the *loka* : in this world

*buddham* : to know Brahman

*akṣat ca akṣatvāt ca* : if unable : the change of ~~enjoyment~~ to a case of Vedic exception

*tataḥ* for that reason

*sargeṣu lokeshu* in the created worlds

*barivatsyā kalpate* : he will be subject to dissolution of the form of birth, old age, and death etc. - this is the meaning.

The idea there is that one should attempt to know the Self before the fall of one's body (i. e. one's death).

II. III. 5

That the Self is difficult to know (Death) says :

*yathā dāruḥ tathātmam*

*yathā vṛkṣo tathā pṛthivī*

*yathāgnirvāyo dadye tathā gaurāṇām*

*chayāḥśayānau brahmaviduḥ . 5*

As on the new-born day so in the body (diamond) : as in the dream - so in the world of the fathers : as in the waters as if appearing on all sides so in the world of the Gandharvas : as between the shade and sunshine so in the world of Brahman.

## Continued on Page 93 &amp; 94

public during the emergency" just as on the next morning  
day have been no more about the appearance, production  
of things is not clear in this case with regard to the  
fact. On the morning of production was on the thing  
due to the fact is not more as when was directly  
from from any consideration such as having a the  
direction in a the question of the fact is the thing would

Now he (Death) says that the same is the case in the other world: ~~just as~~ just as the experiences in dream are ~~unlike~~ the experiences in the waking state, incapable of being ~~renewed~~ so as to be free from all doubt in respect of them even so, is it (the experience of the Self in the world of the fathers. This is the meaning

perhaps just as the thing under water is not entirely  
grasped as the thing which is seen as it is perceived. The meaning is  
that the world is as it is perceived. That is even so the world of  
Gandhara is a mere shadow of a world.

[illegible]

22

indriyāṇāṃ pṛthagbhūtaṃ udayāstamayam ca yat |  
 bhūtaṃ yad aśanābhūtaṃ matvā dhīro na keśatī || 4 ||

The technological and increasing data requirements, migration and consultation around the world, require which are separate and distinct and increasing data and access.



## COMMENTARY:

*indriyāṇām* : of the sense organs which are separate and come into existence. The sense organs stand for the body and others also.

*adyatamayan* *sa ya* : yet is an indeclinable, meaning *ya* : which origination and destruction are there, and which distinctness of the form of mutual difference, all these, the intelligent person knowing these as belonging to the sense organs, does not grieve. This means that one who knowing that mutual difference, origination and dissolution do not happen to the soul which is of the form of consciousness, (does not grieve).

Now Death describes with the following two mantras the very surrender of the soul already mentioned, since even with regard to knowing the truth of the individual soul as distinct from its body the only means is the surrender to the Divine Lord.

॥ II. १३. १३. and १४. ॥

*śubhāhāya parāṁ matāṁ mātāṁ mātāṁ mātāṁ*  
*śubhāhāya parāṁ matāṁ mātāṁ mātāṁ mātāṁ* : 7  
*śubhāhāya parāṁ matāṁ mātāṁ mātāṁ mātāṁ*  
*śubhāhāya parāṁ matāṁ mātāṁ mātāṁ mātāṁ* : 8

Superior to the sense organs is the mind, superior to the mind is the intelligence, superior to the intelligence even is the great soul, superior to that great is the universal.

Superior to the universal is the person the pervader, and verily, no alternative, which knowing, the creature gets liberated and attains immortality.

## COMMENTARY:

*śubhāhāya* stands here for objects also since this has been in accordance with a previous mantra (A. C. I. 11. 10). Verily, the objects are greater than the sense-organs and



*abhihiptah* : graspable, attainable. The following is in the *Vedārthasaṅgraha*. The meaning (of the above quoted Bhāṣya passage) is that, 'one with one's mind concentrated through steadfastness sees the Supreme Person with devotion.' 'Sees' means attains, since it has to be in accord with the *OM* passage, "Through one-pointed devotion is capable." (XI. 54).

*ya evam viduḥ* : the meaning is clear.

II. iii. 10.

*yadā pañcāvastisṭhante jñānāni manasā saha*

*buddhiḥ ca na viceṣṭati tām Bhūḥ paramāṁ gatim | 10 |*

When the five sense-organs with mind are static and the intellect does not move, that (state) they say is the Supreme movement.

COMMENTARY:

*jñānāni* : organs, according to derivation from *jñā* to know, with the suffix *īyā* (*ana*) : meaning instrument. This has been so explained by Vyāsa in the *Saṁskṛta-bhāṣya* (II iv. ). The mind itself with the function of determination is indicated by the word 'buddhi'. So is it in the *Śrī Bhāṣya*. "The mind itself is mentioned by the words 'buddhi', 'ahankāra' and 'citte', due to its different functions: such as determination, egoity and reflection." It is clear there itself that the "paramāṁ gatim" mentioned here means movement towards liberation abandoning movements within the body.

II III. 11.

*etān manasā sthīram indriyadharṣṇam*

*apramāṇaṁ tadā bhavati yogo hi prabhavatyayam | 11 |*

The state of steady concentration of the sense-organs they deem as Yoga. Then one should be vigilant, since Yoga is the means to life-sade (namely) attainment, and removal (of evil).

COMMENTARY:

*etān* : That (state) mentioned in the previous mantra

*Indriyashirodhau* : the supreme movement of the nature of concentration of outer and inner organs

*yogam* : *iti manyante* : (They) deem as Yoga : *Vyākhyāya* says that the meaning of *paramagati* is Yoga.

*apramattatā tadā bhavati* : Then that is when the organs are motionless, there happens the state of vigilance of the mind.

Of what use is this vigilance of the mind ? (To this enquiry) He (Death) replies : *Yoga* : *idam prasthābhāgyam* : Yoga is indeed origination and cessation. The idea is that since Yoga is in constant peril, vigilance is necessary.

Or else, the idea is that one should be vigilant in respect of Yoga, since it is the means of all life ends of the form of attainment of desired things and removal of all undesirable things.

## II. 11. 12

*agnis vācā na manasā prāptum śakno na cākṣhṇī*  
*anīti brūvāto'nyairn katham tad upalabhyate* || 12 ||

That is capable of attainment neither by speech nor by mind nor by the eye, How can that be realized except from one who teaches that it is?

## COMMENTARY :

*agnis vācā* : the meaning is clear. The following description is found in the *Pranopada* of the *Upanishads* (II. 13. 2) : " *Āptagater vācātvarācā* : the organs are only seven, since only seven are mentioned in the scriptures as going to the other world." There are seven worlds in which the seven organs lying in the cave (placed in their respective places, move" (*Mund. U.* II. 1. 8), and since only seven organs are enumerated when referring to the Yoga state in the Mantra (*K. U.* II. iii. 10) : "When the five sense-organs with mind are static and the intellect..." Against this *prima facie* view the *middhantā* is as follows : "But while living there are hands and others, therefore not so" (*V. S.* II. iv. 8), when there is the body, since hands and others are also useful in respect of taking up (things) and other activities hands and others

also are organs. Therefore it is not so. Because of the fruit and smṛti texts. "There are ten organs in a person and the ātman is the eleventh." (Bṛh. U. III. ix. 4) where the word 'ātman' means the 'mind'; "The organs are ten and one: the eleventh here is the mind" (Gṛh. XIII. 6). Statements of lesser number have reference to particular uses: and statements of larger number are due to differences in mental functions. This state (stated in the first half of the *monist*) is explained.

*asti...*: except from the statement that "It is," this is the meaning. The idea is that it is attainable only from the *Upaṇiṣad*.

### II. III. 12.

*asti ity upalabdhasya tattvabhāvānandhayaḥ |*  
*astityupalabdhasya tattvabhāvānandhayaḥ prasiḍati | 12 |*

It is known through the statement that "It is" as well as through the mind: when one has known through these two that "It is," the mind becomes clear (lucid calm).

### COMMENTARY:

*tattvabhāvānandhayaḥ*: the etymology is *astiti*, *bhāvānandhayaḥ*: helps knowing the truth: *tattvabhāvānandhayaḥ*: inner organ. By this also the Supreme Self is to be known as 'It is.' What is meant is, after knowing Him as "It is" by the Vedānta passages. It is to be contemplated and meditated upon as 'It is' with the mind also.

*asthayaḥ*: of the two means, that is, by the two means of knowing the statement above and by the mind

*asti ity upalabdhasya*: Of one who has known that 'It is': the use of the past participle in the word 'upalabdha' is similar to that in 'bhukta' in the statement 'bhukta brāhmaṇaḥ': brāhmanas have eaten' (that is its meaning is active and not passive)

*tattvabhāvānandhayaḥ prasiḍati*: Ūm mind becomes clear, that is, free from old faults

## II. III. 14.

*yadā sarva pramucyante kāmā ya'ya hṛdi brūtāḥ |*  
*atha martyo'mṛto bhavati; atra brahma samātmano | 14 |*

When all the desires that are in the heart of this (soul) are removed, then the mortal becomes immortal and enjoys Brahman here alone.

## COMMENTARY:

*kāmāḥ* : desires for bad objects that are in the heart

*yadā pramucyante* : when they get removed, then

*atha* . immediately,

*martyaḥ* : this meditator (*upāśakāḥ*)

*amṛto bhavati* : attains immortality. The meaning is that he "becomes one whose past and future sins get removed and do not touch him respectively."

*atra brahma samātmano* : this means here itself, at the time of meditation he enjoys Brahman.

The following is the *Sri Bhāṣya* under the *Śloka* "And the same (is the departure) upto the beginning of the movement, and the immortality (is that which happens) before the burning up of the body" (IV. II. 7). The meaning is *atmapāya* means not burning the contact with the body of sense-organs and others. Which immortality is of the form of freedom from and destruction of the future and past sin, that same is mentioned in the scriptural passage beginning with "Yadā sarva pramucyante..." (K. U. VI. II. 14)

In respect of the (statement) *atra brahma samātmano* (he) enjoys the Brahman; the idea is that this has reference to that experience of Brahman which happens at the time of meditation.

Repeating that which was already said for the purpose of emphasis, He (Death) concludes that what is to be taught is only this much —

## II. III. 15.

*yadā sarva prahīdyante hṛdayasya granthakāḥ |*  
*atha martyo'mṛto bhavati atāvad amūḥmanas | 15 |*

When all the knots of the heart are here broken, then man becomes immortal. This much is the teaching.

## COMMENTARY :

*granthayah* : likes and dislikes and others which are not easily noticeable like knots

*yadā prabhidyante* : that is when they are removed

*atītaś cittaścaṇṇam* : that which is to be taught so as to be practised by the meditator is this much alone. What is to be stated namely which is the going out (of the body) through the *nāḍī* in the crown of head and passing through (the path of the) *arcis* and others is not of the meditator, but of the word of God, pleased with his meditation. This is the *kīśa*.

Now Death speaks of the final Liberation which is the second already referred to in (K.U. II. 11) "*Vimuktas ca...*"

## II, iii. 16

*śatāni nāḍīni ca hṛdayasya nāḍyaṇṇam*

*ekānāṁ nāḍīnāṁ cittaścaṇṇam* :

*atyardhaṁ dyaṇaṁ amṛtāya di*

*vigrahaḥ yā atīramāṇaḥ bhāṇasī : 16*

Hundred and one are the *nāḍīs* of the heart. Of these one is stretched to the crown (of the head) : through that one (*śatāṇi*) one going upward gets immortality. The others (*nāḍīs*) are such as help going towards all sides.

## COMMENTARY :

*śatāni ca* : there are hundred and one important *nāḍīs* of the heart, among them the one *Brāhmaṇḍī* called *Suśoṇa* goes up towards the crown of the head. Through that *śatā*

*nāḍīnāṁ cittaścaṇṇam* : going to the world of Brahman

*amṛtāya di* means attains liberation of the form of the manifestation of his own nature following the attainment of Brahman together with the particular place

*atyardhaḥ* : the other *nāḍīs*

*vijñāna āśramāṇa bhāvanā*: are useful for going out towards the path of the diversified *saṁsāra*. But Vyākṛtya (in the *Śrutapramāṇa*) interprets this as follows: "Other *nāḍis* are scattered all round (the body). These are useful for those who seek not liberation to get out (of the body) (at the time of death)" (IV. ii. 7). This passage is considered by Bhagavān Bādarāyaṇa in the *Utharāraṇya* (IV. ii. 8). To explain (the *prima facie* view is this): "The restriction that the going out happens to the knower through the head-*nāḍi*, other than the hundred, and to a non-knower through the others is not proper" since the *nāḍis* are very many and are too subtle to be distinctly seen, and so one cannot select. It is quite proper to hold that the statement *śayordhaṁ dyaṁ-nāṁpratiṣṭhānaṁ āśramāṇa yā āśramāṇa bhāvanā*—through that one (*nāḍi*) one going upward gets immortality. The other *nāḍis* are such as help going towards all sides" (K.U. II. in. 16c) merely refers to the chance-going out. Against the *prima facie* view the reply is given in the following Sūtra (IV. ii. 16) "The place of the individual soul that is the heart becomes illuminated just in front of it, having the passage revealed by it, favoured by the Grace of the *Hārda* (the Supreme Dweller in the Heart), on account of the capacity of the Knowledge (on the part of the soul and of the continuation of remembrance of the path which is a subsidiary of it through the one other than the *Hārda*). And the meaning of this (sūtra) is as follows:

*śayordha*: the place of the individual soul that is the heart.

*śayordha*: in front of which there is illumination

*śayordha*: one becomes such that to whom the passage (of exit) is revealed by it, since there is the scriptural passage. "The top of the heart is illuminated by the illumination the soul goes out either through the eye or the crown of the head or other parts of the body." (IV. iv. 2)

This much is common to both the knower and the non-knower. But the knower gets up only through the head-*nāḍi*,



different from the hundred (other *mîtrîs*). It is not that that *mîtrî* is not distinguishable by the knower, since the knower is favoured by the Supreme Person resident in his heart, being pleased with his knowledge (*upâsana*) which is extremely blissful to him, and which is an adoration of the Supreme Self, and on account of the continuous recollection of the Path highly pleasant to him, as the subsidiary to the Knowledge. Therefore he knows that *mîtrî* and so his going out through it, is quite appropriate.

Now to proceed:—

II. III. 17.

*anugrahaṁśrāḥ puruṣo'notarātma*  
*evāḥ jandam hydaya sannivṛtāḥ |*  
*tam eva charitṛtṛ praveśan*  
*muñjād īvaṇīkṣṇa dhairyaṇ |*  
*tam vidyācūḍam amṛtam*  
*tam vidyācūḍam amṛtam iti : 17 :*

The person of the size of the thumb, the inner Self is always established in the heart of man. Him, one should pull out with courage from one's own body as the stalk from the *muñja* grass. Him one should know as the brilliant immortal. Him one should know as the brilliant immortal.

COMMENTARY :

*anugrahaṁśrāḥ* the meaning is clear

*tam eva charitṛtṛ* : just as in the statement "Devadatta is different from his own body" the pronominal word 'one' this *eva* refers to a thing belonging to Devadatta indicated by the co-mentioned word 'Devadatta'. Even like that the word 'one' in the present sentence *tam eva charitṛtṛ* refers to that which belongs to the inner Self mentioned previously. Consequently the meaning is as follows. It is the inner Self of a man one should pull out (that is, know distinctly) from the individual soul, and see as man, as that which is his body. That is like the manner mentioned in the scriptural text "When one sees the Lord as different from oneself, and pleased,"

(Ch. Up. IV. 7) one should know (Eim) as distinct on account of His being the supporter, controller and master (śaśi)

*mūḥya* from the mūḥja-grass.

*īkṣām iśa*: like the stalk in its midst.

*dhairya* (with courage) with skill in knowledge.

This (word) goes with what preceded (i.e. *śaśi*: should pull out).

*ten vidyāt*. . . (This has been) already explained. Repetition indicates the conclusion of the teaching.

### II. iii. 12.

Now concludes the subject-matter of the Story (of Naciketas).

*Āpṛatyābrāhmā Naciketaso'ha labdhvā*

*vidyām etāṁ y. govāthim ca hṛtman*

*brahmaṇāpṛāpto virapobhāḥ tannirya*

*anyo'ṣṭam ya vid adhyātman am* 12 s

Then Naciketas having attained this knowledge taught by Death together with the method of Yoga completely attained brahman became free from *rajas* (desire) and from death. Any other who knows (this) esoteric doctrine will become also such as *anyo'ṣṭam*.

### COMMENTARY:

*anyo* Naciketas having attained the knowledge of the Self taught by Death and also the method of Yoga mentioned in the passage "*yadā pūṇa* . . ." (K. U. II. 10) after the manner mentioned in the scriptural passage, "Attaining the transcendental Light one becomes manifest by His own nature" (Ch. Up. VIII. 3-4) attaining Brahman became one in whom His eight qualities got manifested.

*ya vid* The knowledge relating to the Self whoever else knows, he also becomes like Naciketas. This is the meaning.

*Om na ha śāntasṭa na ha na śāntasṭa.*

*śānta vṛgāḥ śāntasṭaśai*

*śāntasṭa nāḥ śāntasṭa nāḥ nāḥ śāntasṭasṭa.*

*Om śāntasṭa śāntasṭa śāntasṭa.*

May He protect us. May He protect us together.  
 Let us bring about the power together. Let our  
 learning be luminous. Let us not hate (one another).  
 Om Śāntiḥ, Śāntiḥ, Śāntiḥ

#### CORMENTARY :

Now the śānti (peace chant) is recited in order to atone  
 on the part of the taught and the teacher

*as ka naḥ evaṁ as ka* : The Supreme Self revealed by  
 Knowledge. As indicates (His) well-knownness.

*naḥ* : Us, the disciple and the teacher

*evam* : May protect revealing His form

*as ka naḥ bhūṣaṭe* : May He protect us together  
 through-increasing knowledge. Or else May He protect us so  
 that we may be together without parting

*as ka viryam karmasūtraiḥ* : May we bring about the  
 power of knowledge by imparting it in accordance with rules.  
 The idea : knowledge becomes ineffective when the rules  
 are not observed.

*aparaḥ eva* : This means say what we have now  
 learnt be very luminous (effective)

*na vidvatsam* : May there be no hatred ; which means  
 let there be no hatred between us due to learning and teach-  
 ing in an unpropitious way as stated in the Smṛiti text :  
 "one who teaches not in accordance with rules (dharma) and  
 one who questions in contravention of rules, one of them dies  
 or develops evilness"

*śāntiḥ* : The triple repetition is for the purpose of  
 doing so with all sense of communion and oneness by  
 thought, word and deed.

This concludes the Śānti Vākya  
 in the Second Chapter of the  
 Tanjipanes.



instrument like the *antahkaran* (inner organ) the enter is not in the context. Along with the Supreme Self the reply is "golden passages (I 11 12) the two that have entered the cave are only the two, the individual soul and the Supreme Self", because the two alone are mentioned as having entered the cave. In the passage "The brave (soul) knowing through the realization attained by meditation upon this self, that God difficult of perception, hidden, entering, residing in the Cave, indwelling beginningless, abounding both pleasure and sorrow," entering of the Supreme Self into the Cave is mentioned. And also the entering into the heart-cave by the individual soul is mentioned in the passage "Yā prāṇas sambharoti That Ad (enter) which remains with breath possessing many sense-organs remaining in the cave after entering into it is born with elements." (K U II. 1 7.) Since thus both of them are seen to have entered into the Cave and those two can be referred to as the "two drinking (I 11 12) according to the maxim of Chapter One who has the *antahkaran* as though in the context pertaining to the Supreme Self can be doubted as account of the words "prāṇa pibantau." (I 11 11)

IV. *Prāṇas* and *Antahkaran* in the context in the passage "prāṇas pibantau" having the soul born of Brahman and connected with the entering world, he attains entering grace of over." (K U II. 1 7) The individual soul and the Supreme Self are spoken of as the meditating and the meditable, the presence of the mantra "prāṇa pibantau." (I 11 1) is only to facilitate them in order to facilitate meditation as those entering in and the same time. In the mantra is that which includes the individual soul and the Supreme Self. It is clear and therefore that the Mantra "Prāṇas pibantau" (K U. II. 11) has reference only to the Supreme Self.

In the introductory chapter paragraph made to support of a group of passages, together with a list of which are carrying out the word "prāṇas" refers to the entire group including those that have not got them of *Prāṇas pibantau* (I 11 11)



does nothing to prevent postulation of this also on account of the delimitation of the Supreme Self residing in the heart due to its size, which is of the size of the thumb.

III. *Kaṇḍikānt* (I. iii. 30). Since the scripture "Yad ādāt bhīṣa jagat sarvam prāṇa ajati,.... All this world whatever existing in the breath and emanating from it trembles, extreme fear as if from the uplifted Vajra..." (K. U. II. iii. 2) mentions this one having the size of the thumb as being the cause of the fear which makes all creatures to tremble and this quality is known from scripture "Afraid of Him the wind blows" (*Tat* Upaniṣad) and others, as belonging to the Supreme Self, the person of the size of the thumb is the Supreme Self.

IV. *Jyotirdarśanāt* (I. iii. 43). Since in respect of limit of the size of the thumb, there is mentioned in the passage "Na tatva Sūrya bhāti. There the Sun shines not nor the Moon and stars nor do these lightnings shine" how (then) can the fire?, a light eclipsing all luminaries, and the possession of such a light has been stated by the *Ātharvaveda* as belonging to Brahman, this one of the size of the thumb is the Supreme Self. This is the meaning.

### ADHIKARĀṆA III

Since in the passages "*Indriyabhāṣā*... Superior to the senses I. iii. 10," the *Sāṅkhya* method (of enumeration of categories) is recollected and since a Person other than the Twenty-five is suggested, here (in this mantra I. iii. 10) by the word '*Avyakta*' is indicated only the primeval Matter concept! by the *Sāṅkhyas* which has not got the Brahman in its rank. This *pramāṇa* view is expressed by the first part of the *śloka* (I. A. I. iv. 1) "*Avyaktaḥ śūnyo 'sti*—If it be said that in some (conceptions) also the primeval Matter is (also) stated as the original cause"—and the reply is given by the later part of the same *Śloka* "*śūnya...*" and the following seven *Sūtras*: They mean as follows:

Since the word '*avyakta*' can indicate the body which is metaphorically spoken of as the clod in the

passage - *Antariksha* rather than *Antarika* (K. II. 1; III. 13), which among the individual soul body intellect, mind, organs and others is metaphorically spoken of as the occupant of the character or the passage beginning with *Antariksha* continuous ends. (I. to III, accordingly the word *avyakta* means the body alone.

II. If it be asked how the body that is manifest can be referred to an *avyakta* (unmanifest) the reply is *Antariksha* (I. iv 2) - the subtle (matter) on account of certain states, the body. Therefore the word *avyakta* which means the cause, is meant through secondary significance the gross body itself. If it is asked that if it can have the primary significance, why should there be a secondary signification, and it should have the primary significance. It is relevant to accept the secondary significance, namely the gross body for the word *avyakta*, since the gross body is the substance and its nature alone is required here for the purpose of investigating.

III. If it be asked if the unmanifest subtle matter is accepted why should there be rejection of the Matter presented in the Sankhya system? (Sankhya) replies *Antariksha* (I. iv 2) - the subtle matter is a matter of fact and it is established and established by the Sankhya system. But it is not of the Sankhya system to get accepted and as Matter is not accepted.

IV. If Matter accepted by Sankhya is not accepted here, it is not accepted here. It is not accepted here as it is known only by the Sankhya system. The Sankhya system arises out of the knowledge of the unmanifest and the Manifest and the conscious being, all these are accepted as things that must be known. But it is not stated as that which must be known (here). Therefore what is established in the Sankhya system is not to be accepted here.

V. *Valatiki* can be proved to be *praharanti* (V. II. 1 to 6). "If it be stated that the Scripture immediately after the previous mentions it as a thing to be known." *Antariksha* - Here

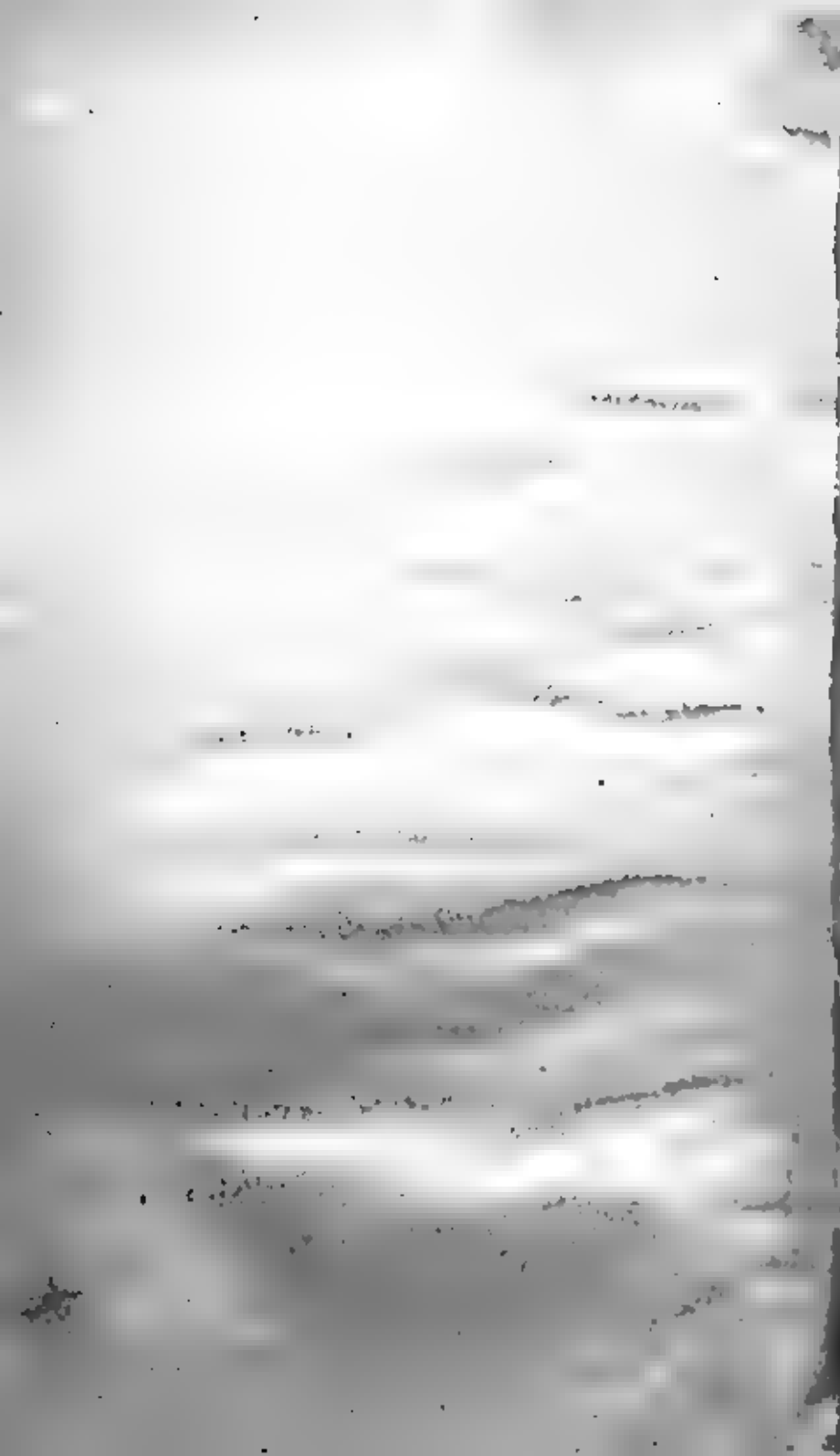


presented that Self which is soundless, touchless, colourless, imperishable eternally and timeless, odourless and beginningless and endless and higher than the great (cosmos) and, one gets released from the jaws of death" (K U. I.iii. 14) Not only, on account of the context of Omnipotent Supreme Self "He attains the Supreme abode Viṣṇu which is the goal of the path" (K U. I.iii. 9), He alone is mentioned in this mantra as the one to be known and not the emanation accepted by the Śākhīyans.

VI. "Trayāṇām eva cetum aparyāptāḥ prāśūṇaḥ" (V S. 1 to 6) — In this context there is mention only of the three — the means and the goal and the attainer and, as the question, is asked only in relation to these three as in the passage "Apyaita — Tell me that which verily you see that which is other than the right other than the non-right" (K U. I.ii. 14) and not in respect of the Unmanifest and others.

VII. "Mokṣantaro" (V S. 1 to 7) Just as in the passage "Mokṣaḥ" is used to mean the goal as meaning the Mokṣa category named Buddha (K U. I.ii. 14) accepted in the Śākhīya system due to the consideration *atmanātmakāro* agree with the Śākhīya view, even so it is that the Unmanifest also cannot be said to be the category accepted in the Kaṇva system, since it is mentioned as higher than the individual Soul.

Thus by these three Aśvavargas it is determined that the whole of this Upaniṣad has reference to the Supreme Self.



## ERRATA

Page	Line	For	Read
7	4	the Cactus	Cactus
	72	Brahma	gavata
8	5	prachintapa	prachintapa
	14	delinga	delinga
	26	brahmanish	brahmanish
		and mame	and mame
		and vishvavir	and vishvavir
9	6	gunda	gunda
	19	dasham	dasham
	24	dasham	dasham
9	30	again born	again born like you
9	34	dhara	dhara
9	41	vadana	vadana
	44	abhidatta	abhidatta
12	6	which known	which known — no-symptoms
			agris
	81	athava	athava
12	16	athava	athava
	21	agat	agat
14	9	avaya	avaya
	6	thru	thru
	24	avaya	avaya
16	12	this is	this
	20	even prior to casting	casting away the letters of
		and the letters of	but even prior to
		death	
	29	Abhidatta	Abhidatta
	30	brahmanish	brahmanish
	31	will	will
	31	will	will, with Brahman at his
			Self

Page.	Line.	For.	Read.
	82	omit	with Brahman as his self
	84	<i>brahmapajñā bhāṣā</i> <i>bhāṣā</i>	<i>brahmapajñābhāṣā</i>
17	3	<i>Janmamṛtyu</i>	<i>Janmamṛtyū</i>
	5	omit	the three
	fn.	on Brahman	of Brahman
18	22	is it true through	is it through
	35	omit	the usages of
19	8	(is it) the transitory 'sarga' that	(is it) that the transitory 'Sarga'
19	27	These	Those
22	20	(i) in the worldly usage and (ii) in the Vedic usage	(i) one in the worldly usage and (ii) the other in the Vedic usage.
22	8	grassness	grassness etc
	26	fn. 2 "The text..... in the "Vārtika- text	must be read with the above note 1. <i>gamika</i> must be read as <i>gāmitā</i> .
	30	<i>edgātr's</i>	<i>edgātr'</i>
24	9	<i>Ahinaḍḍhikaraya</i>	<i>Ahinaḍḍhikaraya</i>
	17	<i>dhāyiyā</i>	<i>dhāyiyā</i>
	18	and used	so as
	19,	<i>samiddhāni</i>	<i>Sāmidhani</i>
	21,	"	"
	25,	"	"
	30	<i>dhāyiyā</i>	<i>dhāyiyā</i>
25	32	being	too being
26	8	particular.	particular mentioned along with it).
	25	<i>samathigānti</i>	<i>samathigānti</i>
27	4	subsidiaries and	subsidiaries take
	11	sacrifices	subsidiaries
	26	Concluded	concluded in the
28	5	<i>mā</i>	<i>mā</i>

Page.	Line.	For.	Read.
	13	to mean only	to mean
	20	literature, the word	literature, in the sense of liberation
88	9	'I am'	'ayam'
	30	Whether departure	Whether there is or there is not such departure
84	8	deeming that one is	deeming that it should not be taught to one who
	9	it	the other Shore
	14	entertained namely	entertained
	21	<i>moparotsir</i>	<i>moparotsih</i>
37	29	<i>śoo' bhā vā</i>	<i>śoo' bhāvāh</i>
	29	expatiated by thee these enjoyable things of man	these enjoyable things of man expatiated of thee
88	4	<i>Vāhān</i>	<i>vāhāh</i>
	25	<i>Parasmaipadi</i>	<i>Parasmaipada</i>

II VALMI

48	5	<i>Nacikatah</i>	<i>Nacikatah</i>
	26	<i>tvādyg</i>	<i>tvādyh</i>
	31	<i>dravyaih</i>	<i>dravyaih</i>
50	15	af	as
51	24	that that	that the
55	10	Bhāṣya passage "na jāyate.....who is the attainer in the mantra "the intel- ligent)	Bhāṣya passage "to begin with.....who is the attainer in the mantra "na jāyate mriyate vā vipascit-the intelligent
56	28	sufficient	sufficient and of the fact that since the means is conditioned by the three times it cannot be quali- fied as one distinct from all that is conditioned by the three times.

Page.	Line.	For.	Read.
59	33	teach	teach you
60	32	Imperishable," the mantra	Imperishable, they say that it is the ultimate end" the mantra
61	3	purified soul since	purified soul, (viii-b) be- cause
	7	distinct in it	distinct
	10	the wind	the one wind
	18	Śv	K.
	fn.	samjñataḥ	samjñitaḥ
	12	name	same
65	25	I shall	he shall
66	16	atmosphete, because	atmosphere, their origina- tion is accepted because
	19	origination of them,	origination of them and
67	11	it as referring	as referring
68	34	wearing of the indi- vidual soul by	wearing a body by
	fn.	is masculine	are masculine,
69	1	Free will, as the body	Free will.
	27	svayambhūva	Śvāyambhūva
71	3	tām	tam
	4	Dhātuh	Dhātu
	25	sāpekṣene	sāpekṣa
	27	ātma	ātmā
	31	at the bottom	at the bottom is
	7	selfmentioned	self mentioned
78	15	irrelevant, therefore	Irrelevant. Therefore
	19	dhātuh	Dhātoḥ
	26	vitasoka	vitasoka
74	17	dhātuh	dhātuḥ
	32	to be appear	appear to be
75	13	transitory	in the transitory
76	15	vivṛṇ te	vivṛṇute

Page.	Line	For.	Read.
78	24	of a particular	of some particular
79	9	only the group	only to the group
80	12	with helps	which helps

III VALLI

81	27	<i>parārdha</i>	<i>parārdha</i>
	27	<i>pardh-</i>	<i>parārdh</i>
82	9	accunt of	account of the individual soul
83	38	one, the word	one, and so the word
84	8	<i>Brāhmaṇa</i> (beginning with) the passage"	<i>Brāhmaṇa</i> the passage
85	14	<i>acākṣaṣa</i>	<i>acākṣuṣa</i>
86	24	Self	soul
88	7	<i>buddhi</i>	<i>buddhi</i> also
89	8	<i>sa samsāram</i>	<i>samsāram</i>
92	10	all; memory	all; from me happen memory
94	12	the word must	the word 'at' must
	37	is	being
95	■	renounced.	renounced."
	6	knowledge which is	knowledge is
	7	is clear	This is clear

IV VALLI

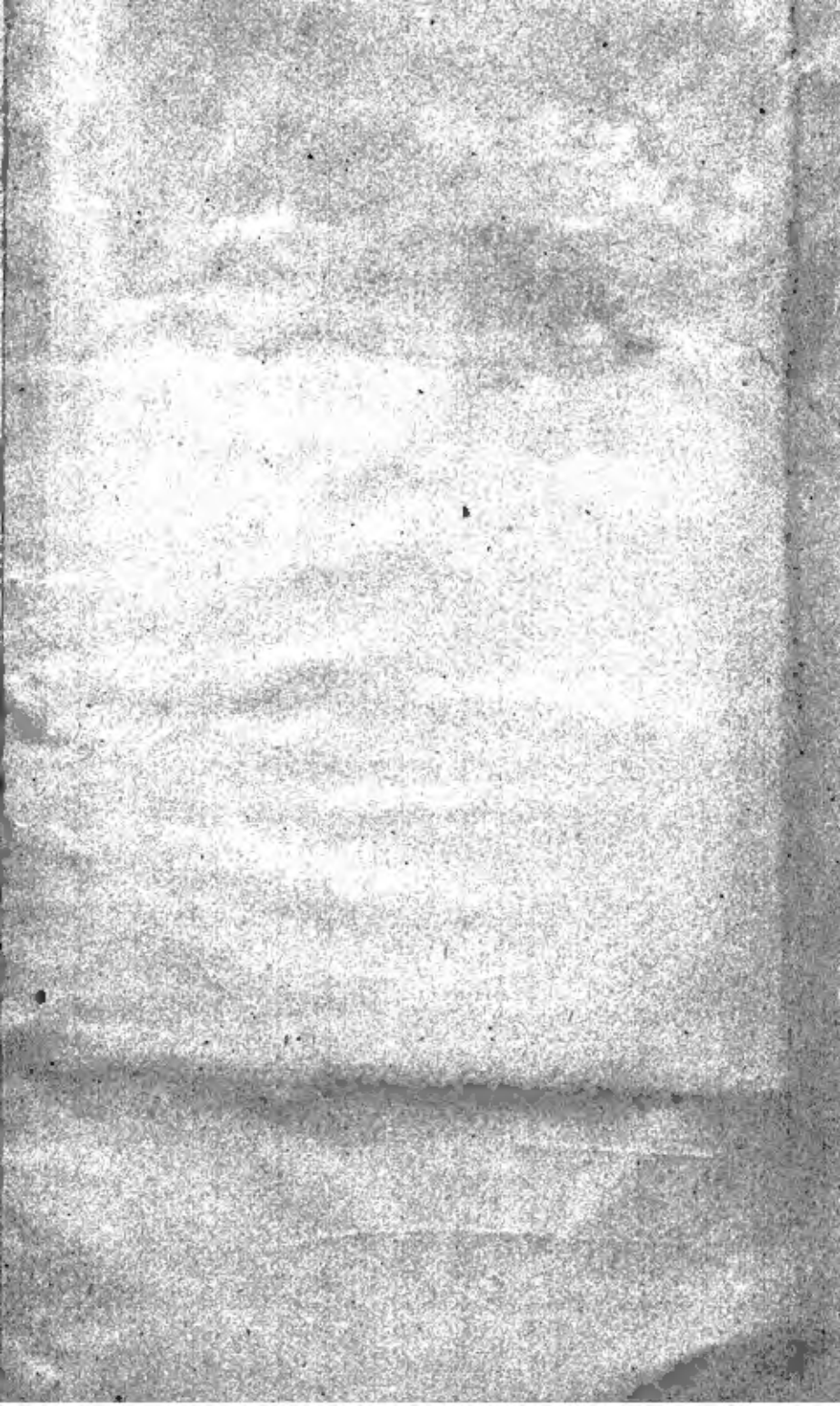
98	8	<i>paśyati</i>	<i>paśyanti</i>
100	8	inner self	inner (pratyak) self
101	25	<i>antikatai</i>	<i>antikāt</i>
104	19	<i>jagrovadbhiḥ</i>	<i>jāgrovadbhiḥ</i>
105	■	emphasise	emphasises
108	32	<i>śabda</i> itself	<i>śabda</i> , the word
	38	<i>Īśana</i>	<i>Īśāna</i> itself
109	10	<i>ūrdhvamukhair</i>	<i>ūrdvāmukhāir</i>

Page.	Line.	For.	Read.
-------	-------	------	-------

## V VALLI

112	3	ādhyātmakādi	ādhyātmikādi
	6	<i>Prārabda</i>	<i>Prārabdha</i>
	7	<i>Viraja</i>	<i>Virajā</i>
113	1	<i>Śuchan</i>	<i>Śuchau</i>
114	33	<i>martyor</i>	<i>martyo</i>
120	1	<i>Balakānnada</i>	<i>Bālakāṇḍa</i>
	6.	omit All that be- comes one with the mind	
121	11	How can I who is .....can know	How can I who am..... know





D.G.A. 80.  
CENTRAL ARCHAEOLOGICAL LIBRARY  
NEW DELHI  
Borrowers record.

Call No.— Sa2Vu/Kat/R.V.T-800

Rangarāmānuja

~~File~~

Upasidat

✓

Humanized

Philosophy - India

India - Philosophy